BQ. L. as. 288 8°.
nevr.

Principia

Ex bibliotheca
Steph. Quatremeri.

ERRATA ET CORRIGENDA.

Errors of the Press, which concern the Punctist and Anti-punctist alike.

GRAMMAR, page 40—bottom, for "ends," read "end."
114—line 24, for "particles," read "the term particle."
118—line 3, for תְּהִפָּֽנָּ֫ read תְּהִפָּֽנָּ֫וּ
129—note, for page 49, read page 50.
ANALYSIS, page 14—near the bottom, for הֵכִ֫ין read הֵכִ֫ין
138— ditto for Ps. xlii. 5. read Ps. xlii. 6.

Errors of the Press, which concern the Punctist only.

GRAMMAR, page 17—near the bottom, for וְ read וָ
20—line 8, - - for נְפִקְדוּ read נִפְקְדוּ
43—rule 11 θ, - - for נִ֫ read נִ֫
46—line 21, - - for הן read הֵן
98—line 21, - for "becomes," read "changes into"
103—line 14, - - for דְדָן read דִּדָן
122—number 66, - for פְּקִד read פִּקֵּד
ANALYSIS, page 4—line 6, - - for π 1. read π 2.
5—line 10, - - for π 2. read π 3.
6—line 18, - - for ζ. read μ 1.

In the following places the Points are printed indistinctly.

GRAMMAR, page 20—line 15, - - read לָבֵן
21—line 22, - - read "by (:)."
— line 24, - - read "before (ר:)."
97—line 25 and 26, read "(:)."
99—line 24, - - read "(:) and (:)."
101—line 6, - - read "changed into (:)."
— line 8, - - read "(:) becomes (·)."
— line 18, - - read "be (:)."

שְׁמַע בְּצִלְצְלֵי־ 5. הַלְלוּהוּ וְעֻגָב :

,*hear*-ing of cymbals with him ye *Praise* .organ and

ch. x. § ii. a name formed from the sound— *he loved*

he shadowed

כֹּל 6. תְּרוּעָה : בְּצִלְצְלֵי הַלְלוּהוּ

All .sound loud of cymbals with him ye *praise*

הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּ־יָהּ :

breath (hath) that *praise* shall ,*Jah* .*Jah* ye *praise*

תִּסָּל :

E. Justins, Printer, 34, Brick Lane, Spitalfields.

38

כִּי־ cxlix. 4.	וְנִבְרָאוּ׃	צִוָּה	הוּא
For	*created* were they and	*commanded*	*he*

ה

רוֹצֶה	יְהוָה	בְּעַמּוֹ	יְפָאֵר׃
pleasure taking (is)	*Jehovah*	,his *people* in	*beautify* will he

ה

עֲנָוִים	בִּישׁוּעָה׃	6. רוֹמְמוֹת	אֵל
meek the	.salvation with	of praises high The	(be shall) *El*

3f ה

בִּגְרוֹנָם	וְחֶרֶב	פִּיפִיּוֹת	בְּיָדָם׃
,their throat in	of sword a and	(edges) *mouth*-s	.their hand in

ק

8. לֶאְסֹר	מַלְכֵיהֶם	בְּזִקִים	
bind To	their kings	,chains with	
		made by casting—*he fused, purified*	

וְנִכְבְּדֵיהֶם	בְּכַבְלֵי	בַרְזֶל׃	הַלְלוּיָהּ cl. 4.
their nobles and	of *fetter*-s with	.*iron*	him ye *Praise*
he was heavy, glory	(occurs thrice)		

ה ל ף

בְּמִנִּים	הַלְלוּיָהּ	וּמָחוֹל	בְּתֹף
instruments stringed with	him ye *praise*	,pipe and	*tabour* a with
he numbered			

ה ו

חִטִּים	חֵלֶב	שָׁלוֹם	גְּבוּלֵךְ	הַשָּׂם־	14.
wheat-s	of *fat*	(with) ,peace	thy border *he bounded*	placing is Who *to place*	

כַּצֶּמֶר	שֶׁלֶג	הַנּוֹתֵן	16.	יַשְׂבִּיעֲךָ׃
,*wool* like	*snow*	*giv*-ing is Who		.thee *satisfy* will he

ו a

כְּפוֹר	כָּאֵפֶר	יְפַזֵּר׃		17. מַשְׁלִיכוֹ
frost hoar the *he covered*	ashes like into which fuel is *broken* by combustion	.scatter will he *he dispersed*		*Cast*-ing

21 ה8 ת

מִי	קָרָתוֹ	לְפָנָיו	כְּפִתִּים	קַרְחוֹ
who	his cold *he met*	*before*	,morsels like *he parted*	his ice *he smoothed, was made bald*

ם

וְיַמְסֵם	דְּבָרוֹ	יִשְׁלַח	18.	יַעֲמֹד׃
;them melt will he then *he made liquid*	his word	forth *send* he Should		! *stand* can

ב occ. twice 117

יַשֵּׁב	רוּחוֹ	יִזְלְפוּ־	מָיִם׃
blow to cause he should	,his wind	*flow* will	.*waters* the

יְהַלְלוּ	אֶת־שֵׁם	יְהוָה׃	כִּי
praise should They	of *name the*	,*Jehovah*	*for*

cxlviii. 5.

10 6 n

אָבְדוּ	עֶשְׁתֹּנֹתָיו :	8. יְהוָה ׀	פִּקֵּחַ
perished have	.his [splendours or] *thought*-s	*Jehovah*	*open*-ing is
	he shone		

עִוְרִים	יְהוָה	זֹקֵף	כְּפוּפִים	יְהוָה :
,*blind* the	*Jehovah*	*up raising* is	,down bowed the	*Jehovah*
to stir up				

אֹהֵב	צַדִּיקִים :	cxlvii. 3. הָרוֹפֵא	לִשְׁבוּרֵי
lov-ing is	.righteous the	*heal*-ing is Who	of *broke*-n the
			ch. x. § xliii.

II

לֵב	וּמְחַבֵּשׁ	לְעַצְּבוֹתָם :	4. מוֹנֶה
,*heart*	up *bind*-ing is and	.their griefs	Appointing
		he grieved	*he numbered*

מִסְפָּר	לַכּוֹכָבִים	לְכֻלָּם	שֵׁמוֹת	יִקְרָא :
number the	,*star*-s the of	them of *all* to	*name*-s	.*call* will he
he told				

נוֹתֵן 9.	לִבְהֵמָה	לַחְמָהּ	לִבְנֵי	עֹרֵב
Giving	*beast* the to	,(her) its food	of sons the to	raven the

אֲשֶׁר	יִקְרָאוּ :	10. לֹא	בִגְבוּרַת	הַסּוּס
when	.cry shall they	*Not*	of strength the in	*horse* the

יֶחְפָּץ	לֹא־	בְּשׁוֹקֵי	הָאִישׁ	יִרְצֶה :
,*delight* he will	*not*	of legs the in	*man*	.pleasure take he will
		to long, run		*he was pleased with*

134ח

מְסֻבָּלִים וְאֵין פֶּרֶץ וְיֹצֵאת

(be there that ,flesh with) loaded *not* and in *break*-ing a *not* and ,out going a
he carried *he broke through*

75 ס

וְאֵין צְוָחָה בִּרְחֹבֹתֵינוּ׃

not and *out cry*-ing a .our streets in

[occurs four times] *he went forth.* ס ε.

ה s

15. אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ

of blessednesses the O *people* the thus as (is it) whom ! to
ch. x. § xxxv. *he restrained*

אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו׃

of blessednesses the O *people* the *Jehovah* (is) whose ch. x. § xxxv. *Elohim*
['The order is "whose Elohim is Jehovah."]

ch. x. § xliii.

cxlv. 14. סוֹמֵךְ יְהוָה לְכָל־ הַנֹּפְלִים

support-ing (Is) *Jehovah* *all* *fall*-ing the

ו

cxlvi. 4. תֵּצֵא ׃ הַכְּפוּפִים לְכָל־ וְזוֹקֵף

forth go Shall .down bowed the *all* *up raising* is and
he curved ch. x. § xliii. [occurs twice]

2c

רוּחוֹ יָשֻׁב לְאַדְמָתוֹ בַּיּוֹם הַהוּא

,his spirit re-*turn* shall he ;his earth to *day* in very that
Ps. xii. 2. [literally "the that"]

תְּשׁוּעָה לַמְּלָכִים הַפּוֹצֶה אֶת־דָּוִד עַבְדּוֹ

salvation ,kings unto delivering is who *David* his servant

he opened

3f

ן

מֵחֶרֶב רָעָה : 12. אֲשֶׁר בָּנֵינוּ כִּ

sword the from *evil*. *That* (be may) our sons

he wasted

134ם

כְּנִטְעִים מְגַדָּלִים בְּנֹעֲרֵיהֶם בְּנוֹתֵינוּ

plant-s as up growing ,their youths in our daughters

he became great

ה 158ם ה

כְּזָוִיֹּת מְחֻטָּבוֹת תַּבְנִית הֵיכָל :

stones *corner* as (after) carved (of those) of likeness the [temple the or] *palace* a.

he hewed *q. d.* model for *build*-ing

ו 134 ן ה

מָזוֹן מְפִיקִים מְלֵאִים 13. מְזָוֵינוּ

store from *produce* (with) *full* our Garners

Chaldee *to feed* *to totter* *corner*

135

ו

מֵאַלִּיפוֹת צֹאנֵנוּ זָן אֶל־

,thousands forth bringing our flock ,*store* *to*

he led ch. x. § vii. [rarely occurs]

135ם

אַלּוּפֵינוּ 14. : בְּחוּצוֹתֵינוּ מְרֻבָּבוֹת

our Oxen .our streets in thousands ten forth bringing

Ps. xviii. 43.

ו

וּמִקְשׁוֹת לִי יקשׁוּ בַח מִיַּדִי

of gins the and ,me for spread have they snare the of power the from

he snared *to ensnare, blow.* ch. x. § xx.

לְדָוִד מַשְׂכִּיל cxlii. 1. אָוֶן : פֹּעֲלֵי

,*David* by *Maskil* .iniquity of *work*-ers the

ל 73ה 46

חַסְדִּי cxliv. 2. תְּפִלָּה : בַּמְּעָרָה בְּהִיוֹתוֹ

,my *Mercy* .*pray*-er a ,cave the in his *be*-ing in

q. d. a place whence earth has been emptied—*he made bare*

44 ה

לִי וּמַפַלְטִי- מְשַׂגַּבִּי וּמְצוּדָתִי

,me for my *deliver*-er and ,my place high ,my hold strong and

σ. *he lifted up*

ו ה

מָגִנִּי וּבוֹ חָסִיתִי עַמִּי

,my shield him in and ,*sheltered* have I my *people*

he protected subduing is who

he subdued

נ39 69

תַּחְתָּי : 6. בְּרוֹק בָּרָק וּתְפִיצֵם

.me *under* *Lighten* *lighten*-ing ,them scatter mayest thou that

he dispersed

ם 39

הַנּוֹתֵן 10. וּתְהֻמֵּם : חִצֶּיךָ שְׁלַח

giv-ing is Who .them confound mayest thou that thine arrows forth *send*

he disturbed

יְצוּדֻנִּי : לְמַדְחֵפוֹת cxli. 3. שִׁיתָה

him *hunt* shall .[destructions or] precipices to *Set*

he hastened

occurs four times

ה

יְהוָה שָׁמְרָה לְפִי נִצְּרָה * עַל־דֶּל

Jehovah O watch a ,my *mouth* to guard a * at of door the

he kept *he drew out*

ה ה

שְׂפָתָי : 6. נִשְׁמְטוּ בְיֵדֵי־ סֶלַע

.my *lip*-s *dismissed* Were of sides the in *rock* the

he released

38

שְׁפְטֵיהֶם וְשָׁמְעוּ אֲמָרַי כִּי נָעֲמוּ :

,their *judge*-s *heard* and my words *that* .sweet were they

he was pleasant, comp. 1 Sam. xxiv.

7. כְּמוֹ פֹלֵחַ וּבֹקֵעַ בָּאָרֶץ נְפֻזָרוּ

As *cut*-ting one (wood) cleaving and ,*earth* the on scattered been have

he cleaved *he dispersed*

9. שָׁמְרֵנִי שְׁאוֹל : לְפִי עֲצָמֵינוּ

me *Keep* .grave the of *mouth* the at our bones

he asked

---

* This is commonly rendered as a verb in the imperative mood, but the word should rather be considered as a noun substantive; or, if a verb, in the infinitive mood of Piel. *Vide Schulten's* Instit. Heb. page 141. 3.

ch. x. § xlii.

ו

לַשָּׁוְא עָרֶיךָ : שָׁנְנוּ cxl. 4. לְשׁוֹנָם

vanity with [or *vainly*] .thine enemies *to stir up* *sharpened* have They their *tongue*

occ. only here ם8

כְּמוֹ־ נָחָשׁ חֵמַת עַכְשׁוּב תַּחַת

like ; serpent a of poison *he was hot* *he observed, divined* (is) [*asp* or] *adder* the *under*

ה ו

שְׂפָתֵימוֹ סֶלָה : יְמֹ֫טוּ* 11. עֲלֵיהֶם

.their *lip*-s .*Selah* fall Shall *to slide* them *upon*

נ

גֶּחָלִים בָּאֵשׁ יַפִּילֵם בְּמַהֲמֹרוֹת

,*coal*-s *live* *fire* the into ,them cast will he *he fell* *pit*-s *deep* into [occurs only here]

בַּל־ יִכּוֹן בָּאָרֶץ אִישׁ־ חָמָס רָע

established be shall ;*earth* the in of *man* a ,violence *he cast, forced off* *evil*

לָשׁוֹן 12. אִישׁ : יָקוּמוּ בַּל־

tongue of *man* A .*rise* may they *not* (that)

---

* The Keri and many codices read יְמוֹטֵטוּ in the future Niphal; but the letters in the text require to be pointed יְמִיטוּ 122 Hiphil.

נ

אֶרֶץ׃	בְּתַחְתִּיּוֹת	רֻקַּמְתִּי
earth the	of parts lowest the in	wrought curiously was I
		he embroidered

סִפְרְךָ֖	וְעַל־	עֵינֶ֣יךָ	רָא֑וּ	16. גֹּלְמִ֣י
thy book	*upon* and	,thine eyes	*saw*	my mass Unformed
he told				*he wrapped together*
				occurs three times

42

וְלֹא	יָצְרוּ	יָמִ֗ים	כֻּלָּם	
not when	,*formed* were they	*day*-s the	them of *all*	
			i. e. "all my members"	

אֱלוֹהַ׀	תִּקְטֹ֣ל	אִם־	19.	בָּהֶ֑ם׃	אֶחָֽד
,*Eloah* O	,*slay* wilt thou	*Surely*		.them among	(was) one
	[occurs four times]				

11ð m

מֶּ֑נִּי׃	סוּרוּ	דְּמִ֥ים	וְאַנְשֵׁי־	רָשָׁ֗ע
.me from	ye depart	bloods	of men O therefore	; ungodly the

ם ch. x. § xlii.

נָשְׂא֥וּ	לְמִזְמָֽה׃	יִמְרוּךָ֑	אֲשֶׁ֥ר	20.
(themselves) † *up lifted* have ,wickedly		* thee (against) speak will they	*For*	
[or "have lifted up (their hands)" see Rev. x. 5.]		*he devised*		

---

* † Many manuscripts read יֹאמְרוּךָ and נָשְׂאוּ, which the text seems to require.

186

מֵרוּחֶךָ	אֵלֵךְ	7. אָנָה	הִסְכַּנְתָּה :
? thy spirit from	go I shall	*Whither*	.*acquainted* been hast thou *he profited*

ו

וְאָנָה	מִפָּנֶיךָ	אֶבְרָח :	8. אִם־
whither or	[faces or] thy presence from	?*flee* I can	*If*

נ occ. only here

אֶסַּק	שָׁמַיִם	שָׁם	אַתָּה
ascend should I	,*heavens* the	*there* (art)	; *thou*

ו

וְאַצִּיעָה	שְׁאוֹל	הִנָּךְ :	12. גַּם־
bed a spread I should or	,hell (in)	.(art) thou *behold* (there)	*Moreover*

48

חֹשֶׁךְ	לֹא־יַחְשִׁיךְ	מִמֶּךָּ	וְלַיְלָה	כַּיּוֹם
darkness	*darken* can *not*	,thee *from*	*night* but	*day* as

ch. x. § xlvi.

יָאִיר	כַּחֲשֵׁיכָה	כָּאוֹרָה :	15. לֹא־	נִכְחַד
;shine will	darkness (is) so	.*light* as	*Not*	*hid*-den was

g. d. cut off from sight

ח ה

עַצְמִי	מִמֶּךָּ	אֲשֶׁר־	עֻשֵּׂיתִי	בַּסֵּתֶר
my substance *he was strong*	thee *from*	*when*	formed was I	,secret in *he hid*

* Double dagesh in ך on account of the נ dropped. הִנָּךְ being for הִנְּנָךְ § 1.

ה

בְּתוֹכָהּ תָּלִינוּ כִּנּוֹרוֹתֵינוּ : 3. כִּי שָׁם 1

in the midst of her hung we our harps. For there

76 ה ו

שְׁאָלוּנוּ שׁוֹבֵינוּ דִּבְרֵי־ שִׁיר

us (of) asked those carrying us away captive of the words of a song

comp. 2 Chr. xxxvi. 19. 76 ו

וְתוֹלָלֵינוּ שִׂמְחָה שִׁירוּ לָנוּ

and those laying in heaps us (asked) mirth ye Sing" to us

ch. x. § xix.

ז

מִשִּׁיר צִיּוֹן : 9. אַשְׁרֵי 1 שֶׁיֹּאחֵז 1

of a song from "Tzion. O of the blessednesses (him) who shall seize

he caught, laid hold on

36

וְנִפֵּץ אֶת־עֹלָלַיִךְ אֶל־הַסָּלַע : cxxxix. 3. אָרְחִי

and shall dash thy little ones against the rock! my Path

he dispersed *he went in a track*

ה

וְרִבְעִי זֵרִיתָ וְכָל־ דְּרָכָי

* my down lying and ,sifted hast thou all (with) and my ways

fourth, he copulated *he scattered*

---

* רִבְעִי is commonly supposed to be a Chaldaism for רִבְצִי; but may we not render according to the text, "my quarters?"

ד S

אַהֲרֹן שֶׁיֹּרֵד עַל־ פִּי מְהוּתָיו :

,*Aaron* ,*descend*-ing (was) which *unto* of *mouth* the .his robes

he measured comp. Exod. xxviii. 32. *Heb.*

cxxxv. 4. כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל

Israel ,*Jah* himself for *chosen* hath *Jacob* *For*

8

7. מַעֲלֶה נְשִׂאִים מִקְצֵה לְסִגֻלָּתוֹ :

vapours *ascend* to Causing of end the from .his *treasure special* for

he lifted up, raised *he cut off*

ו

הָאָרֶץ בְּרָקִים לַמָּטָר עָשָׂה מוֹצֵא

,*earth* the *lighten*-ings *rain* the for ,*made* hath he forth bringing

41

cxxxvi. 15. רֹוחַ בְּמִצְרַיִם בְּכוֹרֵיהֶם : מֵאָדָם עַד־בְּהֵמָה

wind the .his treasuries from *he laid up* *Pharaoh* off *shook* he But

וְחֵילוֹ בְּיַם־סוּף כִּי לְעוֹלָם

his host and *strength* of *sea* the in *Suph* : *because* (is) *ever* for

an aquatic plant or weed—to finish

36

24. וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ :

And us *rescued* *he broke* : our enemies from *because* (is) *ever* for .his *mercy*

cxxxvii. 2. עַל עַרָבִים חַסְדּוֹ :

Upon willows the .his *mercy*

q. d. trees of a grey or *mixed* colour

S

יָבֵשׁ : 7. שֶׁלֹּא מִלֵּא כַפּוֹ קוֹצֵר

withered hath. Wherewith *not* *filled* hath his hand ,mower the

he dried *he cut short*

ה 132 ו

שִׁוִּיתִי ו אִם־לֹא cxxxi. 2. : מְעַמֵּר וְחִצְנוֹ

soothed have I [*surely*] *not* *If* .*sheaves gather*-ing one his *bosom* or

he made level ch. x. § xl. *he made gain* [occurs three times]

48 78 ז 38

אִמּוֹ עֲלַי גָּמַל נַפְשִׁי וְדוֹמַמְתִּי

:his *mother* [*with* or] *upon* *weaned* one as my soul composed and

193

קוּמָה cxxxii. 8. : נַפְשִׁי עָלַי כַּגָּמֻל

thou *Arise* .my soul (is) me *within* *weaned* one as

ז 8

: עֻזֶּךָ וַאֲרוֹן אַתָּה לְמְנוּחָתֶךָ יְהוָה

.thy strength of *ark* the and *thou* ,thy *rest* to *Jehovah* O

ו 21

אֶשְׁכֹּב פֹּה עֲדֵי־עַד מְנוּחָתִי זֹאת־ 14.

dwell I will *here* ,*eternity unto* my *rest* (be shall) *This*

ה

הַטּוֹב ו כַּשֶּׁמֶן cxxxiii. 2. : אִוִּיתִיהָ כִּי

good that oil Like .her *desired* have I *for*

זְקַן־ הַזָּקֵן עַל־ יֹרֵד עַל־הָרֹאשׁ

of beard the ,beard the *unto* *descend*-ing ,*head* the *upon*

he was old

ו

לֹא־ יֵבֹשׁוּ כִּי־ יְדַבְּרוּ אֶת־אוֹיְבִים

not ashamed be shall they *when* *speak* shall they *with* *enemi*-es

ה 75 3f 8 ו

פֹּרִיָּה כְּגַפֶּן cxxviii. 3. אֶשְׁתְּךָ׀ בַּשָּׁעַר׃

fruit bear-ing *vine* a like thy Wife *gate* the in

*

7

בִּירֵכְתֵי בֵיתֶךָ בָּנֶיךָ כְּשִׁתְלֵי זֵיתִים

of *side*-s the in ,thy *house* thy sons of *plant*-s like *olive*-s

ch. x. § xlii.

סָבִיב לְשֻׁלְחָנֶךָ׃ cxxix. 3. עַל־ גַּבִּי חָרְשׁוּ

around .thy table *he sent* *Upon* my back *gibbosity* have *ploughed*

ה ה

חֹרְשִׁים הָאֲרִיכוּ לְמַעֲנוֹתָם׃ 6. יִהְיוּ

,ploughers the length given have they *he lengthened* .their furrows to *he afflicted, answered* be shall They

t s

כֶּחָצִיר גַּגּוֹת שֶׁקָּדְמַת שָׁלַף

of *grass* the as ,*top*-s *house* the *before* which up grown hath it *q. d.* unsheathed its ear— *he drew out*

---

* Every where else this word is pointed אִשְׁתְּךָ.

† Keri לְמַעֲנִיתָם.

לָכֶם ו	שָׁוְא cxxvii. 2.	אֶלְמֹתָיו :	נֹשֵׂא
you for	vain (is It)	.* his sheaves	bearing
	vanity	*he compressed*	

134 134

אֹכְלֵי	שֶׁבֶת	מְאֻחָרֵי-	קוּם	מַשְׁכִּימֵי
eat-ing	,rest	*delay*-ing	,*rise to*	*forward be*-ing
	he ceased to work	*after*		*he rose early*

ו נ

לִידִידוֹ	יִתֵּן	כֵּן	הָעֲצֵבִים	לֶחֶם
his *beloved* to	*give* will he	*so* (for)	:sorrows	of bread the
			he grieved	

[כֵּן is rendered by the Seventy, οταν. *Noldius*, nam, quia.]

ו

בָּנִים	יְהוָה	נַחֲלַת	הִנֵּה 3.	שֵׁנָא :
; sons (are)	*Jehovah*	of *inherit*-ance an	*! Behold*	.*sleep*
				שֵׁנָה regularly.

ח

אַשְׁרֵי 5.	הַבֶּטֶן :	פְּרִי	שָׂכָר
of blessednesses the O	.*belly* the [or "womb"]	of fruit the (is)	*reward* a *he hired*

ט

מֵהֶם	אֶת־אַשְׁפָּתוֹ	מִלֵּא	אֲשֶׁר	הַגֶּבֶר
! them from	his *quiver*	*filled* hath	*who*	.man the

* מֻשָּׁךְ־הַזֶּרַע is variously rendered. The Seventy read τα σπερμα αυτων. The whole verse seems to be but a repetition of the sentiment contained in verse 5.

12

וַאֲנַחְנוּ נִשְׁבַּר הַפַּח יוֹקְשִׁים

we and ,*broken* been hath snare the ;fowlers the
he snared

1 נ134ה

עַקַלְקַלּוֹתָם וְהַמַּטִּים cxxv. 5. נִמְלָטְנוּ׃

,their ways *crooked* (unto) aside turning those But .*delivered* been have
he stretched out

יְהוָה אֶת־ פֹּעֲלֵי הָאָוֶן׃

: iniquity of *work*-ers the *with* *Jehovah* them depart to cause will
he walked

193

יְהוָה שׁוּבָה cxxvi. 4. שָׁלוֹם עַל־יִשְׂרָאֵל׃

Jehovah O thou *Turn* .*Israel* *upon* (be shall) peace

2ה ch. x. § xl.

אֶת־שְׁבוּתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב׃

our captivities, torrents the as .*desert south* the in
he carried away captive *he constrained*

74 73 י ch. x. § xxx. 73

נֹשֵׂא וּבֹכֹה יֵלֵךְ ו הָלוֹךְ 6.

bearing (is he) *weeping* while and ,go will he Going
he lifted up *he walked* *he walked*

ו

בְּרִנָּה בֹּא־ יָבֹא מָשְׁךְ־ הַזָּרַע

rejoicing with ,*come* shall he coming ; seed the (with) basket a
he drew

---

* Keri שְׁבִיתֵנוּ in the singular.

PART VI.

CONTAINING SIXTY-FOUR VERSES;

IN WHICH

Scarcely any but Difficult Forms are explained.

---

181 ch. x. § iii.

נַפְשֵׁנוּ	שְׂבְעָה־לָּהּ	רַבַּת Psalm cxxiii. 4.
our soul	* filled been hath	Greatly

ה ל

לְגַאֲיוֹנִים :	הַבּוּז	הַשַּׁאֲנַנִּים	הַלַּעַג
.ones proud the of †	*despis*-ing the	,ease at those *he was tranquil*	of *mock*-ing the (with)

ו

מִפַּח	נִמְלְטָה	כְּצִפּוֹר	נַפְשֵׁנוּ	cxxiv. 7.
of *snare* the from	*delivered* been hath	bird a as *he moved quickly*	our Soul	

---

* From an exactly parallel passage in Ps. cxx. 6. לָהּ seems to be merely emphatic.

† The Keri divides this word into two לְגַאֲי יוֹנִים "of the proud ones of the oppressors." Hence the word in the text has been considered as a compound, formed from גָּאָה *he grew higher and higher*, and יָנָה *he oppressed*, forming יוֹנִים 76. Others take יוֹנ to be formative, (see e and nf.) and that the word is from גָּאָה only.

ה

תָּעִיתִי 176. | שֶׂה | אָבַד | בַּקֵּשׁ

astray gone have I | *sheep* a as | :*perish*-ing | thou *seek*

he erred | *lamb, kid*

10 ו m

עַבְדֶּךָ | כִּי | מִצְוֹתֶיךָ | לֹא | שָׁכָחְתִּי :

,thy *serv*-ant | *for* | thy *command*-ments | *not* | *forgot*-ten have I

ז 80

חִצֵּי cxx. 4. | גִּבּוֹר | שְׁנוּנִים | עִם

of arrows (as is It) | man mighty a | ,*sharpened* | *as*

he was strong | [or *with*]

גַּחֲלֵי | רְתָמִים : | 5. אוֹיָה־ | לִי | כִּי־

of *coals live* | .[junipers or] brooms | *Woe* | ! me to | *for*

he bound

ו

גַּרְתִּי | מֶשֶׁךְ | שָׁכַנְתִּי | עִם־אָהֳלֵי

(in) *sojourn*-ed have I | ,*Meshek* | *dwelt* have I | of tents the *in*

he drew

קֵדָר : | cxxiii. 2. הִנֵּה | כְּעֵינֵי | עֲבָדִים

.*Kedar* | *Behold* | of eyes the as | (are) *serv*-ants

he was dark

אֶל־ יַד | אֲדוֹנֵיהֶם | כְּעֵינֵי | שִׁפְחָה

unto | of hand the | ,their lords | of eyes the as | a *maid-servant* (are)

2

אֶל־ יַד | גְּבִרְתָּהּ | כֵּן | עֵינֵינוּ

unto | of hand the | ;her mistress | so | (are) | our eyes

59Π s

אֶל־יְהוָה | אֱלֹהֵינוּ | עַד | שֶׁיְּחָנֵּנוּ :

Jehovah unto | our *Elohim* | *until* | *gracious* be he that | .us to

69

אַל־ לְטוֹב עַבְדְּךָ 122. עָרֹב יְדִידִים׃

not ;*good* for thy *serv*-ant (for) surety thou Be .revered have I
he mixed *he feared*

28 64

יַעֲשְׁקֻנִי זֵדִים׃ 131. פִּי פָּעַרְתִּי

me *oppress* shall .*proud* the my *Mouth* ,wide opened have I
he gaped

occ. only here 10 m 189 63 36

יָאַבְתִּי׃ לְמִצְוֹתֶיךָ כִּי וְאֶשְׁאֲפָה

.*longed* have I thy *command*-ment for *because* ;*panted* have I and

8 127 ו

וְאַל־ בְּאִמְרָתֶךָ הָכֵן 133. פְּעָמַי

not and ,thy word in thou confirm my Steps
to make ready

ch.x.§xxxvi.

תַּשְׁלֶט־ בִּי כָּל־אָוֶן׃ 147. קְדַמְתִּי

me over *dominion have* to suffer wilt thou .*iniquity any* (thee) *before come* have I
to labour vide Mic. vi. 6.

54 189 ה 36

יִחָלְתִּי׃ לְדִבְרֶיךָ וְאָשַׁוְעָה בַּנֶּשֶׁף

.*waited* have I thy words for ;*out cried* have and breeze dawning the at
or *hoped* * *he blew*

---

* The Keri and many of the codices read this in the singular, לְדָבָרְךָ· to which form the points in the text belong. In the plural the punctuation should be לְדִבָּרֶיךָ.

וְתוֹרָתְךָ שָׂנֵאתִי סֵעֲפִים 113. לִבָּי׃

thy law but ,*hated* have I * thoughts Vain .my *mouth* to

he lopped off

54

ה

אָהַבְתִּי׃ 118. סָלִיתָ

.*loved* have I *down trodden* hast Thou

he strewed

ה

שׁוֹגִים כָּל־

wander-ing *all*

ק

מֵחֻקֶּיךָ

; thy statutes from

ה

תַּרְמִיתָם׃

.their deceit

he cast

כִּי־שֶׁקֶר

(been hath) *lie* a *for*

[*q.d.* their deceit hath proved fallacious to themselves]

33ת 111

ו

סִיגִים 119.

dross (As)

to recede

הִשְׁבַּתָּ

away taken hast thou

[caused to *cease*]

כָּל־

all

רִשְׁעֵי

of ungodly the

10 6

אָרֶץ

: land the

לָכֵן

therefore

אָהַבְתִּי

loved have I

עֵדֹתֶיךָ׃

.thy testimonies

m ch.x.§xliii.

סָמַר 120.

shivered Hath

he stood an end

מִפַּחְדְּךָ

thee of *fear* from

בְשָׂרִי

,my *flesh*

וּמִמִּשְׁפָּטֶיךָ

thy *judg*-ments but

---

is plural, and verbs plural are but rarely joined to nouns singular, (see chap. x. § viii.) perhaps אמרתך should be considered as plural, the ת be accounted for by rule 6, and the word pointed accordingly, thus אִמְרָתֶךָ contracted from אִמְרוֹתֶיךָ. So the Seventy, τα λογια σου.

• The Targum renders, "Those forming vain opinions."—*Jerome*, "The turbulent."—*Parkhurst* says, "The word never seems to mean *thoughts*."

63נ ו

זֵדִים : אֲנִי בְכָל־לֵב אֶצֹּר פִּקּוּדֶיךָ :

.thy statutes *keep* will ,*heart whole* a with ,*I* : *proud* the

occ. only here

70. טָפַשׁ כַּחֵלֶב לִבָּם : אֲנִי תּוֹרָתְךָ

thy law (in) *I* : their *heart* *fat* as *gross become* Hath

35ה ו

שִׁעֲשָׁעְתִּי : 78. יֵבֹשׁוּ זֵדִים כִּי־ שֶׁקֶר

,delighted have ashamed be Shall ,*proud* the falsehood (with) *for*

he had respect

55ה ו

עִוְּתוּנִי : אֲנִי אָשִׂיחַ

:me (with) *perversely dealt* have they *meditate* will *I*

ה

בְּפִקֻּדֶיךָ : 83. כִּי־ הָיִיתִי כְּנֹאד

.thy statutes in *Though* *been have* I *skin-bottle* a like

ק

בְּקִיטוֹר : חֻקֶּיךָ לֹא שָׁכָחְתִּי : 103. מַה־

; smoke the in thy statutes *not* *forgotten* have I How

he fumed *he marked out* *what*

86

נִמְלְצוּ לְחִכִּי אִמְרָתֶךָ מִדְּבַשׁ

sweet been have my *palate* to ! * thy words *honey* than more

* According to the points the ת in אִמְרָתֶךָ is to be accounted for by rule 8. but as the verb to which this word is the nominative case

10 ו ח m

רִשְׁעִים חֶבְלֵי 61. מִצְוֹתֶיךָ׃ לִשְׁמֹר׃

ungodly the of bands The .thy *command*-ments *keep* to

he bound

28 55 ם

עִוְּדֵנִי תּוֹרָתְךָ׃ לֹא שָׁכָחְתִּי׃

;* me spoiled have thy law *not* *forgotten* have I

ו

66. טוּב טַעַם וָדַעַת לַמְּדֵנִי כִּי

of *Good*-ness discernment *know*-ledge and ,me thou teach *for*

he tasted *he learned*

112

בְּמִצְוֹתֶיךָ הֶאֱמָנְתִּי׃ 67. עֶתָּם

thy *command*-ments in .trusted have I (that being) *yet not time* The

he was steady, faithful

8 63

אֲמִרָתֶךָ׃ וְעַתָּה שֹׁגֵג אֲנִי עֻנֵּיתִי אֶעֱנֶה

thy word *now* but ;*wander*-ing (was) *I* ,*afflicted be* should I

שִׁמַרְתִּי׃ 69. טָפְלוּ עָלַי שָׁקֶר

.*kept* have I *forged* Have me *against* ,*lie* a

occurs three times—*he sewed up*

---

* Punctists give עוּד this sense in *Piel*, but might it not be rendered, "have *witnessed* (against) me?" conformably with its usual meaning in *Kal*.

127		34ח
39. הַעֲבֵר	: כִּדְבָרֶךָ	קַיְּמֵנִי
pass to thou Cause	.thy word to according	me up thou raise

m	54		8
מִשְׁפָּטֶיךָ	כִּי	יָגֹרְתִּי	אֲשֶׁר	חֶרְפָּתִי
(are) thy *judg*-ments	*for*	*feared* have I	*which*	my *reproach*

	54			
לְפִקּוּדֶיךָ	תָּאַבְתִּי	הִנֵּה 40.	טוֹבִים :
; thy statutes for	*longed* have I	*Behold*	.*good*

28 ו 113	ו	ה69ח	8
הֲלִיצָנִי	זֵדִים 51.	חַיֵּנִי :	בְּצִדְקָתֶךָ
me *deride*-d have	*proud* The	.me quicken thou do	thy righteousness in
ג 3.		*he lived*	

ה		ח8 ו ט	ch.x.§ xvi.
נָטִיתִי :	לֹא	מִתּוֹרָתֶךָ	מְאֹד	עַד־
.declined have I	*not*	thy law from	:*degree great a*	*unto*
he stretched out		*he directed*		

35	162		ו
הִתְמַהְמָהְתִּי		וְלֹא	חַשְׁתִּי 60.
,*delayed* have I		*not* and	,*hasten*-ed have I

or as if from מָה *what—q. d.* to stand saying, *what, what*

---

* קַיְּמֵנִי is here pointed as if the י were radical, compare rule 34 ח. (··) is changed into (:) on account of the postfix, and see rule 11 θ.

	m		
הַמִּזְבֵּחַ :	קַרְנוֹת	עַד־	בַּעֲבֹתִים
.altar the	of horns the	*unto* (it take)	,ropes with
he slew	*he shot forth*		which are *complicated* or *twisted*

n	נ 39	ה	ה 69
נִפְלָאוֹת	וְאַבִּיטָה	עֵינָי	גַּל־* cxix. 18.
(things) *wonderful*	behold may I that	,mine eyes	thou *Uncover*
	he looked		*he removed, revealed*

	2c			t י ה
לְתַאֲבָה	נַפְשִׁי	גָּרְסָה 20.	מִתְּאֹרָתֶךָ :	
longing by	my soul	*broken been Hath*	.thy law of out	
he abhorred—[occurs four times]		[occurs twice]	*he directed*	

	ת		m
גָּעַרְתָּ 21.	בְּכָל־עֵת :	מִשְׁפָּטֶיךָ	אֶל־
rebuked hast Thou	.*time all* in	thy *judg*-ments	*towards*

	m וה10		ה 76	ו ה
	מִמִּצְוֹתֶיךָ :	הַשֹּׁגִים	אֲרוּרִים	זֵדִים
	.thy *command*-ments from	*wander*-ing are who	,*cursed* the	*proud* the
	q. d. for ממצוותיך	see rule 33.		*to boil*

	t י		52
מִתּוּגָה	נַפְשִׁי	דָּלְפָה 28.	
,grief from	my soul	away *dropped* Hath	
he afflicted		occurs five times—compare Eccles. x. 18.	

* With points this word may be taken in Piel, without points in Kal. In either case, the omission of ה radical in the imperative is not usual.

יְהוָה כִּי־אֲנִי עַבְדֶּךָ אֲנִי עַבְדְּךָ

thy servant (am) *I* ,thy *serv*-ant (am) *I* *for* (me hear) *Jehovah* O

ו m ch.x.§ xliii. ד 8

פִּתַּחְתָּ לְמוֹסֵרָי׃

.my bonds loosed hast thou ; thy *servant maid* of son the

he restrained *he opened*

ה

הָעֲכוּ כִּדְבוֹרִים סַבּוּנִי cxviii. 12.

out burned have they ,bees like me surrounded have They

he was extinct *he spake, led*

יְהוָה בְּשֵׁם קוֹצִים כְּאֵשׁ

,*Jehovah* of *name* the in ;thorns of *fire* the as

which fret or lacerate—*to vex*

ה 76 55 ה 3f a ו

הַבּוֹנִים מְאָסוּ 22. אֶבֶן כִּי אֲמִילָם׃

,*build*-ers the *rejected* (which) ,stone The .them *off cut* shall I ,*surely*

ch.x.§ xliv. ה52

יְהוָה אֵל 27. פִּנָּה׃ לְרֹאשׁ הָיְתָה

Jehovah (is) *El* .corner the of *head* the *be*-come hath

he turned

ו 71 ן117 36

חַג אִסְרוּ־ לָנוּ וַיָּאֶר

victim the ye *bind* ; us to *light give*-n hath he for

q. d. an offering at a solemn feast

see Ps. lxxxi. 4.

לָהֶם אָזְנַיִם cxv. 6. מָיִם : לְמַעְיְנוֹ־

,them to (are) Ears .waters of fountain a into

he hearkened *

Ps. ii. 12. 64

וְלֹא יִשְׁמָעוּ אַף לָהֶם אָזְנַיִם וְלֹא

not but ;*hear* can they (is) nose a ,them to (are) Ears *not* but

190 ו 122 2c ה 190 34ו122

יְמִישׁוּן וְלֹא יְדֵיהֶם 7. יְרִיחוּן :

;*feel* they can *not* also their hands (With) .smell they can

he breathed

ה 64 64ה

יֶהְגּוּ־לֹא יְהַלֵּכוּ וְלֹא רַגְלֵיהֶם

utter can they *not* ;*walk* can they *not* also their feet (with)

he meditated

ו

לַיהוָה אָשִׁיב מָה־ cxvi. 12. בְּגְרוֹנָם :

!*Jehovah* unto re-*turn* I shall *What* .their throat through

he excited

t

כָּל־ תַּגְמוּלוֹהִי עָלָי : 16. אָנָּה

all † his benefits .me *upon* (are) *thee pray I*

he rewarded, weaned

---

* ָ Final is here paragogic, see chap. x. § xlvii.—(It would have required an accent, had it been a pronominal postfix.)—

† This is considered as a Chaldaism, for תַּגְמוּלָיו.

195 132 ו ה a

מֹושִׁיבִי 9. אֶבְיוֹן : דָּרִים מְאַשְׁפֹּת

inhabit to Making .poor the *exalt* will he dunghill the from

he sat *he acquiesced* *he disposed*—*q. d.* a laystall

ה

עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה

barren the ,*house* the (with) sons of *mother* a joy

he eradicated [order "Making the barren to inhabit the *he was glad*

house, a mother," &c.]

73 46 71

יְשׂרָאֵל בְּצֵאת cxiv. 1. יָהּ : הַלְלוּ־

Israel of *forth* go-ing the In .*Jah* ye *Praise*

מֵעַם יַעֲקֹב בֵּית מִמְּצְרַיִם

people a from ,*Jacob* of *house* the ;*Egypt* from

כְּאֵילִים דָּקְדוּ הָהָרִים 4. לֹעֵז :

,*ram*-s like *skipped* *mountain*-s The .*language strange a speaking*

195 74 h ה

הַהֹפְכִי 8. צֹאן : בְּנֵי־ גְּבָעוֹת

turning is Who .flock the of [offspring] sons the like *hill*-s the

sheep

חַלָּמִישׁ מָיִם אֲגַם־ הַצּוּר

rock flinty the ;*waters* of *pool* a (into) rock the

[derivation uncertain]

i ch. x. § xlvii. 8x

עַל-	דִּבְרָתִי	[of order or]	מַלְכִּי־צֶדֶק :
to according	of matter the *he spake*		.* Melchisedec *he was just. he reigned*

42
ה
6. יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת

,nations the among *judged* hath He ,bodies (their with earth the) *filled* hath he

ch. x. § ii.

מָחַץ	רֹאשׁ	עַל־אֶרֶץ	רַבָּה :
deeply struck hath he	*head* the	of land a *over*	.magnitude

ch. x. § xliii. ה 73 195 132 h

בַּשָּׁמַיִם	לִרְאוֹת	הַמַּשְׁפִּילִי	cxiii. 6.
heavens the	behold to *he saw*	himself humbling is Who *he was humbled*	

195 132
ה
7. מֵאָפָר דָּל מֵקִימִי וּבָאֶרֶץ :

; *exhausted* the *he drew out* *dust* the from Raising .*earth* the and

* Christ is not said to be a priest of the order, but עַל־דִּבְרָתִי (κατα την ταξιν, Heb. v. 10.) *q. d.* 'according to the things spoken of Melchisedec,' as he was a priest after the manner of what is related concerning Melchisedec. This is not a limitation of Christ's priesthood to a certain order, but a reference to that priesthood whereby his was most eminently prefigured.—*Vid. Dr. Owen* on the Hebrews, chap. v. 10.

ו 69

שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ

thou *Sit* ,my *hand right* at *until* *place* shall I thine *enemies*

ו

הֲדֹם לְרַגְלֶיךָ : 3. עַמְּךָ נְדָבוֹת ∾

place resting the .* thy feet for (be shall) thy *People* willingnesses
to still [or (with) free will offerings]
was free, liberal

בְּיוֹם חֵילְךָ בְּהַדְרֵי־ קֹדֶשׁ

of *day* the in ,thy power *strength* of ornaments in holiness
he honoured ch. x. § ii.

מֵרֶחֶם מִשְׁחָר לְךָ

of womb the from (dew the than more) (is) † dawn the thee to
he embraced, loved intensely *he was dusky*

82

ל

טַל יַלְדֻתֶךָ : 4. נִשְׁבַּע יְהוָה וְלֹא

of dew the .[youth or] thy progeny *sworn Hath* *Jehovah* *not* and
he covered *he begot, bred, bare*

90

יִנָּחֵם אַתָּה־ כֹהֵן לְעוֹלָם

,*repent* will *Thou* priest a (art) ,ever for
he officiated in the priest's office *he hid*

* This passage, compared with Matt. xxii. 44 and 45. affords a striking proof of the divinity of the Lord Jesus.

† "The meek ey'd morn appears *mother of dews.*"

Thomson's Summer.

10

כַּמַּיִם בְּקִרְבּוֹ וְכַשֶּׁמֶן בְּעַצְמוֹתָיו :

waters like ,his part inner into oil like and .his bones into

he was strong

60 ה

19. תְּהִי־ לוֹ כְּבֶגֶד יַעְטֶה־

him to *be* shall [It] She ; (himself) *wrap* will he (which in) *covering* a as

he deceived

24. בִּרְכַּי יִחֲנְרָה : תָּמִיד וְלִמֻּזָח

my Knees it [her] *gird* he shall *continually* *girdle* a for and

he knelt, blessed ξ, μ 1. α 5. occurs three times

55

כָּשְׁלָה מָצוֹם וּבְשָׂרִי כָחַשׁ

tottered have *fast*-ing through my *flesh* and *failed* hath

he stumbled *he lied*

64

29. יִלְבְּשׁוּ מְשֻׁנָּן : שׂוֹטְנַי כְּלִמָּה

Shall on put .*fat*-ness from my adversaries ,*shame*

2 ו ה 95 37 ה

וְיַעֲטוּ כַּמְעִיל בָּשְׁתָּם :

themselves *wrap* shall and mantle a (with) as .their shame (with)

to abash

ו

cx. 1. לְדָוִד מִזְמוֹר נְאֻם יְהוָה ׀ לַאדֹנִי

By *David* .Psalm a *Said* *Jehovah* ,my *Adonai* to

* *he said solemnly* *he pruned*

* This word, except in Ps. xxxvi. 2. is ever applied to a solemn speaking in the name of God.

64 8

יְשִׂטְנוּנִי׃ אַהֲבָתִי תַּחַת־ cix. 4.

,me *to adverse be* will they my *love* *of Instead*

(hence *Satan*)

74 occ. four times t ch. x. § xviii.

נוֹשֶׁה יְנַקֵּשׁ 11. תְּפִלָּה׃ וַאֲנִי

lend-er the *snare* a lay Shall .prayer (of man a am) *I* but

he forgot

ו 64 37 ז 21

יְגִיעוֹ׃ זָרִים וְיָבֻזּוּ לְכָל־אֲשֶׁר־לוֹ

.his *labour* strangers spoil shall and ,him to (is) *that all* for

to be estranged *he plundered*

ה 73 48

חָסֶד עֲשׂוֹת זָכַר לֹא־ אֲשֶׁר ו יַעַן 16.

;*mercy* do to *remembered* he *not* *that* *Because*

ה ה 36

וְאֶבְיוֹן עָנִי אִישׁ־ וַיִּרְדֹּף

,poor and *afflicted* *man* the persecuted hath but

he acquiesced *he answered* *he pursued*

36 ח131 105

וַיִּלְבַּשׁ 18. לְמוֹתֵת׃ לֵבָב וְנִכְאֵה

on put he As .kill to *heart* of *broken* the even

he clothed [cause *to die*]

34ן60 36 ד

וַתָּבֹא כְּמַדּוֹ קְלָלָה

come hath [she] it therefore ,his garment as cursing

q. d. a robe commensurate with the body—*he measured* *he was light, vile, cursed*

64ג37 ה 64 37

כְּרָמִים וַיִּטָּעוּ שָׂדוֹת וַיִּזְרָעוּ 37. בָּהּ׃

,*vineyard*-s *plant* and *field*-s *sow* may And * ,her in

64 37 t ה 64 37 ה

וַיַּעֲשׂוּ פְּרִי תְבוּאָה׃ 39. וַיִּמְעֲטוּ

diminished be they should And .increase of fruit yield may they that *he made*

74 ח 64 37 ח

שֹׁפֵךְ 40. וְיָגוֹן׃ רָעָה מֵעֹצֶר וַיָּשַׁחוּ

out Pour-ing .sorrow and affliction tyranny from humbled be and
he afflicted *he restrained* *he inclined*

ה 117 36

וַיַּתְעֵם נְדִיבִים עַל־ בּוּז

them wander to caused hath and ,nobles *upon* contempt
he erred *he was free, liberal* *to contemn*

ה 36

אֶבְיוֹן וַיְשַׂגֵּב 41. לֹא־דָרֶךְ׃ בְּתֹהוּ

poor the *up lifted* hath he But .way a *without* *waste* the in
he acquiesced *he trod*

ה 117 36

מִשְׁפָּחוֹת׃ כַּצֹּאן וַיָּשֶׂם מֵעֹנִי

.(their) families flock a like made hath and ,*afflict*-ion from
maid servant *sheep*

* The future to which 37 refers is יָשֶׁם in the thirty-fifth verse.

59 42

וּבְרִיחָיו׃ 20. יְשַׁלַּח : גִּדֵּעַ בַּרְזֶל

sent He .asunder cut hath *iron* of bars the and
he cut down Ps. ii. 9. which shoot through rings, &c.—*fled*

117ח 59

וְיִרְפָּאֵם וְיִמַלֵּט מִשְּׁחִיתוֹתָם :

,them *healed* and (them) *delivered* and .their *corrupt*-ions from
he restored

דְּבָרוֹ

his word
he spake

8 f 64 64 42 ג

יְחוֹגּוּ 27. וְיָנוּעוּ כַּשִּׁכּוֹר וְכָל־חָכְמָתָם

round reeled They staggered and ,drunkard a like their wisdom *all* and
he moved in circles *to move* *he satiated* *he was wise*

168 64 42

תִּתְבַּלָּע : וַיִּשְׂמְחוּ 30. כִּי־ יִשְׁתֹּקוּ

.up *swallowed* was Then they *glad were* *because* ,*calm* were they

occ. 4 times in S.S.

occ. only here ה 117

וַיַּנְחֵם אֶל־מְחוֹז חֶפְצָם : אֶרֶץ 34.

them *led* he and of *haven* the *unto* .their desire of land A
he delighted

ch. x. § ii. ה 8

פְּרִי לִמְלֵחָה מַרְעַת יוֹשְׁבֵי

fruit ,*salt*-ness unto of account on of wickedness the dwelling those
he was fruitful

127 י חה 64 ך

47. הוֹשִׁיעֵנוּ | בַּעֲוֹנָם׃ | וַיִּמָּכּוּ

us thou *Save* | .their iniquity through | *impoverished* were and
he perverted | [occurs only four times in S.S.]

69ה

נוֹיִם הַ מִן קַבְּצֵנוּ וֵאלֹהֵינוּ יְהוָה׃

nations the *from* | us *gather* and | our *Elohim* | *Jehovah* O

181 27 ch. x. § ii. 131 ו ה

לְהִשְׁתַּבֵּחַ | קָדְשֶׁךָ | לְשֵׁם | לְהוֹדוֹת

triumph to | ,thy holiness | of *name* the unto | *confess* to
he praised, assuaged | *he separated*

64 36 8ל1 t

בִּתְהִלָּתֶךָ׃ | cvii. 13. וַיִּזְעֲקוּ | אֶל־יְהוָה | בַּצַּר

.thy *praise* in | *cried* they Then | *Jehovah unto* | trouble in

117י 117י42 10

14. יוֹצִיאֵם | יוֹשִׁיעֵם׃ | מְמְּצוּקוֹתֵיהֶם | לָהֶם

them forth brought He | .them *saved* he | their distresses from | ,them to
to press

42 10 י Ps. xxiii. 4.

יְנַתֵּק׃ | וּמוֹסְרוֹתֵיהֶם | וְצַלְמָוֶת | מַחֲשָׁךְ

.*off plucked* he | their bands and | ,death of shadow the and | *dark*-ness from
he corrected, restrained

t ה t

16. כִּי־ | שִׁבַּר | דַּלְתוֹת | נְחֹשֶׁת

Because | *broken hath* he | of doors the | ,brass
drew out | *he observed, divined*

64 36 ה7 Π 36

וַיְבַטְּאוּ בִּשְׂפָתָיו : 37. וַיְזַבְּחוּ אֶת־

rashly spake he and .his *lips* with 37. sacrificed they Yea *he slew*

ה 10 ה

בְּנֵיהֶם וְאֶת־ בְּנוֹתֵיהֶם לַשֵּׁדִים :

their sons and their daughters .* demons to *he built*

64 36 ה 64 36 ה

וַיִּזְנוּ בְּמַעֲשֵׂיהֶם 39. וַיִּטְמְאוּ

whoredom committed and ; their works with (themselves) *pollute* they did Thus

64 36

בְּמַעֲלֵלֵיהֶם : 42. וַיִּלְחָצוּם אֹיְבֵיהֶם

.their deeds with 42. them op-*pressed* Also ,their *enemi*-es *he exerted power*

2c ה 95 36

43. פְּעָמִים יָדָם : תַּחַת וַיִּכָּנְעוּ

Times .their hand *under* *humbled* were they and *q. d.* a beat—*he smote*

ב נ 42 117 19 ך 64 ו 8

רַבּוֹת יְצִילֵם וְהֵמָּה יַמְרוּ בַּעֲצָתָם

many ,them deliver he did *he took away* but †provoked *they* ; their *counsel* with (him) *he was bitter*

---

* From שוד *to destroy*, or as שַׁד means a breast, Ps. xxii. 10. perhaps these were many breasted idols, like the *Isis* of the Egyptians.

† Or, as the points indicate, "caused (him) to rebel," 122. from מָרָה *he rebelled.*

ה 73 ה

זַרְעָם בַּגּוֹיִם וּלְזָרוֹתָם בָּאֲרָצוֹת :

their seed ,nations the among them *scatter* to and .lands the in

95 36 64 36

28. וַיִּצָּמְדוּ לְבַעַל פְּעוֹר וַיֹּאכְלוּ

Also were they joined *Baal* to ,*Peor* *ate* and

see 29 ε. *he coupled* *married, possessed, lord* *he gaped* *

36

זִבְחֵי מֵתִים : 30. וַיַּעֲמֹד פִּינְחָס

of sacrifices the .dead the *stood* Then *Phineas*

he slew *he turned* פָּנָה

he sheltered חָסָה

ב 2 נ 91 36 ת 36 122 36

וַיִּפְלֶל וַתַּעֲצַר הַמַּגֵּפָה : 32. וַיַּקְצִיפוּ

he prayed *he hit* ϑ 5. χ 1. .plague the *restrained* was and ;*judg*-ment executed and (him) *angered* they Also

he foamed

ו 36 ו

עַל־מֵי מְרִיבָה וַיֵּרַע לְמֹשֶׁה

near of *waters* the ,*Meribah* *evil* was there and *Moses* unto

to strive *he drew out*

ך 34 113 50

בַּעֲבוּרָם : 33. כִּי־הִמְרוּ אֶת־רוּחוֹ

.them *of account on* *Because* em-*bitter*-ed they ,his spirit

(pointed as from מָרָה

he rebelled, &c.)

* From the idol's wide mouth for receiving the victims which were consumed within by fire.

ה

לֹא־	מַעֲשָׂיו	שָׁכְחוּ	מִהֲרוּ	נָהָר׃
not	;his works	*forgot* they	,*hastened* They	.river a
	he made		χ 2.	*he flowed*

		36	8 ו	ה 55	
לָהֶם	וַיִּתֵּן		לַעֲצָתוֹ׃	חִכּוּ	
them unto	*gave he* And	15.	.his *counsel* for	*waited* they	

	nf ה	36	8	
בְּנַפְשָׁם׃	רָזוֹן	וַיְשַׁלַּח	שְׁאֵלָתָם	
.their soul into	leanness	*sent* but	; their request	
	he wasted		*he asked*	

		64 42		
וַיִּשְׁתַּחֲווּ	בְּחֹרֵב	עֵגֶל	יַעֲשׂוּ־	19.
themselves bowed and	,*Ho-reb* in	calf a	*made* They	
Ps. xcvii. 7. *note*	*he wasted*	*round*		

		36	נ	
לֹא	בְּאָהֳלֵיהֶם	וַיֵּרָגְנוּ	לְמַסֵּכָה׃	
not	;their tents in	*murmured* they Also	.* image molten the to	
			he poured out	

	נ 131		55	
וּלְהַפִּיל		יְהוָה׃	בְּקוֹל	שָׁמְעוּ
fall to cause to Even	27.	.*Jehovah*	of *voice* the unto	*hear*-kened they

* *Parkhurst* supposes מַסֵּכָה strictly to mean the metaline case which was spread over a wooden shape. See Isaiah xl. 19.

36

עָרֹב	וַיָּבֹא	אָמַר 31.	מַלְכֵיהֶם :
,flies of sorts divers	*came* and	,spake He	.their kings
he mixed. See Ps. lxxviii. 45.			

36 נ ה

גַּפְנָם	וַיַּךְ 33.	גְּבוּלָם :	בְּכָל־	כִּנִּים
their *vine*	*smote* he Also	.their *bound*-ary	*all* through	*lice* (and)
				ס 3.

ה 36 8

וּתְאֵנָתָם	וַיְשַׁבֵּר	עֵץ	גְּבוּלָם :
,their *fig-tree* and	*broke* and	of *tree* (every)	.their *bound*-ary
ω 1.			

ק i a 36

וְיֶלֶק	אַרְבֶּה	וַיָּבֹא	אָמַר 34.	
,caterpillar the and	,locust the	*came* and	,spake He	
he did lap with the tongue	*he multiplied*			

117 36

שְׂבָעָם	וַיָּבֵא	שָׁאַל 40.	מִסְפָּר :	וְאֵין
;*quail* the	brought he and	,*asked* (Israel)	.number	*without* and
			he told	

117 42

פָּתַח 41.	יְשִׁבִיעֵם :	שָׁמַיִם	לֶחֶם	
opened He	.them *satisfied* he	*heavens* the	of bread the (with) and	

55 64 36

בַּצִּיּוֹת	הָלְכוּ	מַיִם	וַיָּזוֹבוּ	צוּר
,places dry the through	went they	;*waters* the	*out gush*-ed and	,rock the
dryness	*he walked*			

2 1

66נ 190 64 ה

יָדוֹ יִשְׂבְּעוּן טוֹב : cv. 15. אַל־תִּגְּעוּ

touch shall ye *Not* .*good* (with) *satisfied* be shall they ,thy hand

124ן ch. x. § xliii.

תָּרֵעוּ : אַל־ וְלִנְבִיאָי בִּמְשִׁיחָי

.harm do shall ye *not* my prophets unto and *he prophesied* ; my *anointed*

נ 36

כָּל־ מַטֵּה־ עַל־הָאָרֶץ רָעָב וַיִּקְרָא 16.

of staff the *all* ; land the *upon* famine a *he hungered* *called* he Also *he met*

he stretched out

117 נ36

וַיְתִּירֵהוּ מֶלֶךְ שָׁלַח 20. שָׁבָר : לֶחֶם

; him *loosed* and king the *Sent* .*break did* he bread

he leaped *he ate, fought*

36 74

לְבָבָם הָפַךְ 25. וַיְפַתְּחֵהוּ : עַמִּים מֹשֵׁל

their *heart* *turn Did* .45 .him released and ,*people*-s the of *rule*-r the

he opened

181 73

בְּעַבָדָיו : לְהִתְנַכֵּל עַמּוֹ לִשְׂנֹא

.his *serv*-ants with *insidiously deal* to ,his *people* *hate* to

Ps. lxxviii. 45. 2c

בְּחַדְרֵי צְפַרְדְּעִים אַרְצָם שָׁרַץ 30.

of *chamber*-s the in *frog*-s their land *abundantly forth Brought*

6 190 95

וְאֶל־מְעוֹנֹתָם יֶאֱסֹפוּן הֶשֶּׁמֶשׁ

their dens *in* and ,themselves withdraw will they ,* *sun* the
habitation *he gathered*

ω 3. χ 1.

ch.x.§xviii. 190 64

וּרְחַב וְגָדוֹל הַיָּם זֶה ׀ 25. יְרֻבָּצוּן׃

of *dilated* and *great* *sea* *this* (for As) .*down lie* will they

ה m

חַיּוֹת מִסְפָּר וְאֵין רֶמֶשׂ־שָׁם יְדָיִם׃

animals ,*number* *without* and reptile the (is) *there* ,hands
he lived *he told* *he moved, crept*

ה6

אֳנִיּוֹת שָׁם 26. גְּדֹלוֹת׃ עִם־ קְטַנּוֹת

ships the (in) *There* .*great* *with together* *small*
he approached

П73 21 190 П64

לְשַׂחֶק־ יָצַרְתָּ זֶה ׀ לִוְיָתָן יְהַלֶּכוּן׃

play to *formed* hast thou *which* Liv-ya-than (is there) ,go will they
Ps. lxxiv. 14. *he walked*

61 190 64 נ61

תִּפְתַּח יִלְקְטוּן׃ לָהֶם תִּתֵּן 28. בּוֹ׃

open wilt thou :*gather* will they ,them to *give* wilt thou (That) .it in

---

* From Exod. xxii. 2. it appears that שֶׁמֶשׁ, though usually masculine, is sometimes feminine.

m ה 131

וְלֶחֶם מִשְׁמָן פָּנִים לְהַצְהִיל

bread and ,oil of means by (his) faces *cheer* to

he did eat, fought *he was fat* *he neighed, shouted*

17. אֲשֶׁר־שָׁם : יְסַעֵד אֱנוֹשׁ לְבַב־

Where 47. ,sustain will man of *heart* the (which)

he supported

П64

בְּרוֹשִׁים חֲסִידָה יְקַנְּנוּ צִפֳּרִים*

tree-s *fir* the ,stork the (for as) ,*nests* their *build* will birds the

mercy ch. x. § xviii. *he moved quickly*

ה ch. x. § xl.

לַיְעֵלִים הַגְּבֹהִים הָרִים 18. בֵּיתָהּ :

,goats wild the for (are) *high* *mountain*-s The .her *house* (are)

60

22. תְּזֻרָה לַשְּׁפַנִּים : מַחְסֶה סְלָעִים

arise Should .† *Shaphans* the for *shelter* a (are) *rock*-s the

---

* This word changes (ִי) into (ֵי:) in forming the plural, so that a compound (:) is here irregularly under a letter that is not a guttural.

† The *Shaphan* is supposed to be the *cony*—the *mus jaculus*, or *jumping mouse*—or the *Ashkoko*, described by Bruce. See *Parkhurst's* Lexicon.

74 Π132

מַלְאָכָיו	עֹשֶׂה 4.	עַל־כַּנְפֵי־רוּחַ :	הַמְהַלֵּךְ
(as) his *angel*-s	*Making*	.wind the of *wing*-s the *upon*	*walk*-ing is who

74 Π134

לֶהָט :	אֵשׁ	מְשָׁרְתָיו	רוּחוֹת
.flaming	*fire* the	(as) him unto *minister*-ing those	,winds the
he burned up			[or "spirits," so the Targum, and Heb. i. 7.]

64 ה ch.x.§xlvii.,ד ה122

יִשְׁבְּרוּ	שָׂדָי	כָּל־חַיְתָו	יַשְׁקוּ 11.
[*break* or] quench will	,*field* the	of beast *every*	unto drink give will They
	Ps. viii. 8.	*he lived*	*he wetted*

הַשָּׁמָיִם	עוֹף־	עֲלֵיהֶם 12.	צְמָאָם :	פְּרָאִים
heavens the	of fowl the	them *Near*	.their *thirst*	*ass*-es *wild* the
	to fly			

64 נ occ. only here 59

יִשְׁכֹּנוּן	מִבֵּין	עֳפָאִים	יִתְּנוּ־	קוֹל :
,*dwell* will	*among* from	*branch*-es *leafy* the	forth *give* will they	.sound a

59Π

אֱנוֹשׁ	לְבַב־	יְשַׂמַּח	וְיַיִן 15.
,man	of *heart* the	*glad* make will (which)	*wine* And
he was infirm			

PART V.

CONTAINING ONE HUNDRED VERSES.

117 ן

לְאֹ־לָנֶצַח יָרִיב וְלֹא לְעוֹלָם Psalm ciii. 9.

ever for not and ,chide will he ever for Not
he hid *to strive*

74 נ

יִטּוֹר׃ עֲטֶה civ. 2. אוֹר כַּשַּׂלְמָה

.(anger his) *keep* will he Clothing *light* (with) ,*garment* a as
he wrapped

ח132 h 2 74

הַמִּקְרֶה 3. כַּיְרִיעָה׃ שָׁמַיִם נוֹטֶה

flooring is Who .*curtain* a as *heavens* the out *stretch*-ing
he met, contignated *he was evil*

ו 174 10 ה

רְכוּבוֹ עָבִים הַשָּׂם עֲלִיּוֹתָיו בַּמַּיִם

,his chariot *cloud*-s the setting is who ,his chambers *waters* with
rode *he ascended*

	132		14 9 t
בַּטּוֹב	הַמַּשְׂבִּיעַ 5.		תֶּחֱלוּאָיְכִי :
good with	*satisfy*-ing (is) Who		.thy *disease*-s
			or from חָלָה *he was languid*

14 9	31 n	169		14
נְעוּרָיְכִי :	כַּנֶּשֶׁר	תִּתְחַדַּשׁ	עָדְיֵךְ	
.* thy youth	eagle's the as	*renew* shalt thou (that so)	,thy mouth	
he shook	*to observe* from the keen-		[or even thee]	
	ness of its sight			

* In this translation it should be observed that the sense of Kal is attributed to a verb in Hithpael, to avoid which others would render the passage "(So that) thy youth shall be renewed [or renew itself] like the eagle;" but in this case the construction is equally irregular, as the verb does not agree with its nominative case. Which ever way it is rendered, it conveys a similar meaning.

54ה	ה 36	מו	6
7. דָּמִיתִי	נֶחֱרוּ :	כְּמוֹקֵד	וְעַצְמוֹתַי
like been have I	.*burned* been have	brand fire a as	my bones and
	for נָחֲרוּ *	*he burned*	*he was strong*

ה	54ה	ו 2
כְּכוֹס	הָיִיתִי	לְקַאַת
of owl an like	*been have* I	,wilderness the	of pelican a unto
which delights in the *cover*-t		*he led, spoke*	*to vomit*

	63 36	6
כְּצִפּוֹר	וָאֶהְיֶה	8. שָׁקַדְתִּי	חֳרָבוֹת :
,sparrow a as	*been have* I and	*watched* have I	.ruins the
he moved quickly			*he wasted*

8ל t			74
תְּפִלַּת	אֶל־	18. פָּנָה	בּוֹדֵד עַל־גָּג :
of *pray*-er the	*unto*	*turned* hath He	.*top house* the *upon*	*alone* being
he judged			

ל			ה1
אֶת־תְּפִלָּתָם :	בָּזָה	וְלֹא	הָעַרְעָר
.their prayer	*despised* hath	*not* and	,destitute the
			he made bare

ch. x. § xliii.	74 h	14γ ה	ch. x. § xliii.	74 h
לְכָל־	הָרֹפֵא	לְכָל־עֲוֹנֹתָי	הַסֹּלֵחַ	ciii. s.
all	*heal*-ing (is) who	,thy iniquity *all*	*forgiv*-ing (is) Who	
	he restored	*he acted perversely*		

* (·) for (ר) irregularly, and (ר) for (ֵ:) by rule ω 3.; (ֵ:) being for (:), on account of the guttural.

		64	51	
עַמִּים	יִרְגְּזוּ	מֹלֵךְ	יְהוָה	xcix. 1.
(is he) ;*people*-s the	*tremble* shall *he moved*	,*reigned* hath	*Jehovah*	

2c	60	Ps.xviii.11.	74
הָאָרֶץ :	תָּנוּט	כְּרוּבִים	יֹשֵׁב
.*earth* the	*move* shall *nod*	,*cherubs* the (between)	*sit*-ting

17			195 ח 132	
אוֹתָו	רֵעֵהוּ	בַּסֵּתֶר	מְלוֹשְׁנִי*	ci. 5.
him	,his neighbour *he fed*	secret in *he hid*	slandering One *q. d.* be-*tongue*-ing	

	3	ה	3		121
אֹתוֹ	לֵבָב	וּרְחַב	גְּבַהּ־עֵינַיִם		אַצְמִית
him	,*heart*	of *dilated* and	eyes of *high* the		; *off cut* will I *he destroyed*

ו		ה 55		† 148 י	
יָמַי	כְּעָשָׁן	כִּי־כָלוּ	cii. 4.	אוּכַל :	לֹא
,my *day*-s	‡ *smoke* like	ended have *For* *he finished*		.suffer will I *q. d. was able* to bear	*not*

* ך is redundant, and the manner in which the word is pointed implies that it is not to be sounded. The participle *Poel* is מְלוֹשֵׁן. See rule 23 Π.

† This verb commonly assumes the form of *Hophal* instead of that of *Kal*.

‡ The common text reads ב *in*, instead of כ *like*, but many manuscripts and versions read as above.

179ח 27		184 h	
הִשְׁתַּחֲוּוּ־	בֶּאֱלִילִים	הַמִּתְהַלְלִים	פֶּסֶל
* yourselves bow	:idols in	exulting (are) who	,image graven a
he inclined	*nothings*, or	*he praised, was mad*	*he hewed*
	אַל אֱלִים *not gods*		

ן 129			
הָרִיעוּ xcviii. 4.	: אֱלֹהִים	כָּל־	לוֹ
noise joyful a ye Make	.*Elohim* (false ye)	*all*	him to
[or *shout*]—*to be evil*			

71ח	71		
וְרַנְּנוּ	פִּצְחוּ	כָּל־הָאָרֶץ	לַיהוָה
,*rejoice* and	*singing into forth break*	;*earth* the *all*	*Jehovah* to

	6		71ח
שׁוֹפָר	וְקוֹל	6. בַּחֲצֹצְרוֹת	: וְזַמֵּרוּ
,cornet	of sound and	*trumpet*-s With	.psalm a ye sing and
goodliness			*he pruned*

6		ה	ן 129
8. נְהָרוֹת	: יְהוָה	הַמֶּלֶךְ	לִפְנֵי ו
rivers The	.*Jehovah*	king the	before
he flowed		*he reigned*	*he turned*

64	ר	ף	64
: יְרַנֵּנוּ	הָרִים	יַחַד	יִמְחֲאוּ־ כָף
.*rejoice* shall	*mountain*-s the	*together*	,[palm or] hand the *clap* shall
			he curved

* This verb in *Hithpael* admits a ן in the place of its last radical, and after such ן it sometimes assumes a ה, or, before some of the personal suffixes, a י, as if it were a pluriliteral, שחחה, or שחוה.

ר

הָרִים לוֹ׃ 8. אַל־ תַּקְשׁוּ לְבַבְכֶם

your *heart* *harden* should ye *Not* .him to (are) *mountain*-s the

ו

כִּמְרִיבָה כְּיוֹם מַסָּה בַּמִּדְבָּר׃

,wilderness the in *he led, spoke* *Massah* *he tried,* tempted of *day* the as ,*Meribah* (at) as *to strive*

Deut. vi. 16. Exod. xvii. 2. 7.

64 42 ch. x. § xi. and § xiii.

ג

9. אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר

Forty years disgusted was I ,generation (that) with

fourth, he copulated *he doubled* *to loathe* *to dwell*

76 ch. x. § vii. 63 33א42 ה

וָאֹמַר עַם תֹּעֵי לֵבָב הֵם׃

,*said* I and *people a* of *err*-ing *heart* (are) ,*they*

55

וְהֵם לֹא־ יָדְעוּ דְרָכָי׃ xcvii. 2. עָנָן

.my ways *known have not* *they* and A cloud

he trod *he did cloud over*

48

וַעֲרָפֶל סְבִיבָיו צֶדֶק וּמִשְׁפָּט

darkness thick and (are) ,him *about round* righteousness *judg*-ment and

עָרַף *he dropped*

אֹפֶל *darkness*

64 ן 76

7. מְכוֹן כִּסְאוֹ׃ יֵבֹשׁוּ כָּל־עֹבְדֵי

of place prepared the (in) .his *throne* confounded be Shall *serv*-ing *all*

to make ready *to abash*

59 נ 2 כ ch.x.§ viii.

עַמּוֹ יְהוָה יִטֹּשׁ לֹא־ 14. כִּי שְׁחַת׃

,his *people* *Jehovah* forsake will *not* *For* ,* pit the

he loosed

43 59 8

יְהוָה׃ לוּלֵי 17. יַעֲזֹב׃ לֹא וְנַחֲלָתוֹ

Jehovah *Unless* .*leave* will he *not* his *inherit*-ance and

52 50 4 a double fem.

דוּמָה שְׁכֻנָה כִּמְעַט לִי עֶזְרָתָה

silence inhabited had *shortly* ,me to *help* a (been had)

to still *he dwelt* τ 2.

ב 2c

בְּקִרְבִּי שַׂרְעַפַּי בָּרֹב 19. נַפְשִׁי׃

,my part inner in my *thoughts* of multitude the In .my soul

he approached. ש *which* רָעַף *dropped* *he breathed*

35 ה 64 ת t

אֲשֶׁר xcv. 4. נַפְשִׁי׃ יִשַׁעְשַׁע תַּנְחוּמֶיךָ

Whose .my soul delight will thy *comfort*-s

he breathed *he had respect* *he repented*

6 ו t ה47

וְתוֹעֲפוֹת אֶרֶץ מֶחְקְרֵי־ בְּיָדוֹ

of heights the and ,*earth* the of deeps the (are) hand in

whose ascent *wearies* *he explored.* the order is, "In whose hand, &c.

ω 2.

---

* *To incline.* Some derive this word from שָׁחַת *he was corrupted*, and render it, "corruption."

104 46 1 76 122 36

וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם

them *destroy*-ing for (is it) ,iniquity of *work*-ers the *all* *flourish*-ed have though

to labour

a ן 161 36 48

כִּרְאֵים וַתָּרֶם 11. עֲדֵי־עַד׃

unicorn a as *exalt*-ed hast thou But .*eternity* *unto*

or רְאֵם a radical noun comp. Ps. ix. 6.

with ם redundant

1 54 ל

קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן׃

; my horn anointed been have I oil with .refreshing

he shot forth [or *mixed*] *he was fat* *he flourished*

° the accent is on the last syllable irregularly

ה 59

צַדִּיק 13. כַּתָּמָר יִפְרָח כְּאֶרֶז

righteous The a like *tree palm* ,up spring shall a like .cedar

he germinated *he wasted*

131 59 nf

לְהַשְׁקִיט xciv. 13. יִשְׂגֶּה׃ בַּלְּבָנוֹן לוֹ

To give *rest* .grow shall he Lebanon in him to

he increased *he whitened*

90 ו ו

לָרָשָׁע יִכָּרֶה עַד רָע מִימֵי

the for *digged* be shall *until* ,*evil* of *day*-s the from

ungodly

59 ו

יִקְרַב לֹא וְנֶגַע רָעָה אֵלֶיךָ

nigh come shall *not* plague a and ,*evil* thee *unto*

he approached *he touched, smote*

61

תִּדְרֹךְ וָפֶתֶן 13. עַל־שַׁחַל בְּאָהֳלֶךָ :

,*tread* shalt thou *asp* and *lion* the *Upon* .thy tent unto

he spread a tent

ח ה 61

כִּי 14. וְתַנִּין : כְּפִיר תִּרְמֹס

Because .dragon and lion young the trample shalt thou

q. d. a shriek-ing animal—*he lamented, rehearsed* *he covered* *he trod*

כ 63 36 63 51

אֲשַׂגְּבֵהוּ וַאֲפַלְּטֵהוּ חָשַׁק בִּי

,him high on set will I ; him *delivered* have I therefore ,*love his set* hath he me upon

he lifted up *he connected*

xcii. 7. בְּעַר אִישׁ־ שְׁמִי : יָדַע כִּי־

brutishness of *man* A .my *name* *known hath he* *because*

he burned ch. x. § ii.

ch. x. § xl. 117 591

אֶת־ יָבִין לְאֹ־ וְכְסִיל לֹא יֵדַע

understand can *not* fool a and ,*know* can *not*

he was stupid

73 46 21

זֹאת : 8. בִּפְרֹחַ רְשָׁעִים ׀ כְּמוֹ עֵשֶׂב

.*this* In of up springing the ungodly the ,*herb*-age as

he germinated *he was unjust*

3f		61		
צִנָּה	תְּחִסֶה	וְתַחַת־כְּנָפָיו	לָךְ	
shield a	;*shelter* shalt thou	*wing*-s his *under* and	,thee	
	μ 1. and ξ.		ch. x. § xliii.	

	8ן	2	
6. מֵדֶבֶר	בָּאֹפֶל	אֲמִתּוֹ :	וְסֹחֲרָה
From pestilence a	*darkness* in (which)	.his truth	(be shall) buckler and
he spoke, led		*he was steady, faithful.*	*he went about, trafficked*

5	59		59
צָהֳרָיִם :	יָשׁוּד	מִקֶּטֶב	יְהַלֵּךְ
.*noon day* at	waste may (that)	*destruction* a from	,*walk* may
he pressed out oil	*to destroy*		

		ו	59נ
מִימִינֶךָ	וּרְבָבָה	אֶלֶף	7. יִפֹּל מִצִּדֶּךָ
,thy *hand right* from	thousands ten and	,thousand a	thy side from *fall* there Should
	he multiplied	*he led*	*to hunt* *

60ה	59נ		49
תְּאֻנֶּה	לֹא־ 10.	יִגַּשׁ :	לֹא	אֵלֶיךָ
happen shall	*Not*	.*approach* shall (harm)	*not*	thee *unto*
he approached, sought occasion				

* צַד "a side," with a postfix, becomes, as above צִדֶּךָ, a change peculiar to a few words, as בֵּת, נֵת, &c. The dagesh in ד indicates the root to be צָדַד by § 3. but no such root is now existing in Hebrew.

59 64 42ה

יָחִישׁ׃ כֶּחָצִיר בַּבֹּקֶר יִהְיוּ׃

up grow will (which) *grass* like (are they) morning the in *: been* have they

[or *pass away*]

he changed *he looked*

10 6ה ו

שִׁבְעִים בָּהֶם שְׁנוֹתֵינוּ ו 10. יְמֵי־

seventy (are) them in our years of *day*-s the (for As)

he was satisfied *he doubled* ch. x. § xviii.

f 6 f

שָׁנָה וְאִם בִּגְבוּרֹת ו שְׁמוֹנִים שָׁנָה

,years if and (be they) strengths through eighty ,years

he was fat *he was strong* ch. x. § xiii.

51ז

גָּז כִּי־ וָאָוֶן עָמָל וְרָהְבָם׃

off taken been hath (life our) *for* ; sorrow and *toil* (is) their strength even

he sheared *to labour, grieve* *he spirited up.* α 2.

117ך 8 192 168 36 ו

יָסָךְ* ו בְּאֶבְרָתוֹ xci. 4. וְנָעָפָה׃ חִישׁ

cover will he his pinion With .away flown have we and ,*haste* in

he overspread *strong, wing* *to fly*

---

* In consequence of the next word being pointed לָךְ by ω 5, יָסָךְ 117. throws the accent to the penultimate, and (") becomes (׃) by ω 7.

ת ו 10 6

כָּל־גְּדֵרֹתָיו שַׂמְתָּ מִבְצָרָיו מְחִתָּה׃

,his *fence*-s *all* made hast thou his holds strong .ruin a

he was broken. *he fortified, restrained.* *to place*

51 76 17ה28 55

חֶרְפָּה הָיָה דֶּרֶךְ כָּל־עֹבְרֵי 42. שַׁסֻּהוּ

reproach a *been hath* he ,way the *pass*-ing *all* him *spoiled* Have

he trod ף 3.

m 33ת 111

וְכִסְאוֹ מִטְּהֳרוֹ הִשְׁבַּתָּ 45. לִשְׁכֵנָיו׃

his *throne* and ,his glory unsullied *cease* to made hast Thou .his neighbours to

*he was pure** ק 1. ר 1. *he dwelt*

ה 186 53ת

שָׁנִים אֶלֶף כִּי xc. 4. מִגַּרְתָּה׃ לָאָרֶץ

years thousand a *For* *down cast* hast thou *earth* the to

he doubled *he led*

59 a ה

יַעֲבֹר כִּי אֶתְמוֹל כְּיוֹם בְּעֵינֶיךָ

,*passed* hath it *when* † yesterday (as) *day* a as (but are) thy eyes in

2 וi 53 2 2 a

שֵׁנָה 5. זְרַמְתָּם׃ בַּלָּיְלָה וְאַשְׁמוּרָה

sleep a (as) ; them *inundated* hast Thou .*night* the in watch a or

[or *carried away as with a flood*] *he kept*

---

* ם has double dagesh, (see ק 3.) and under it (ָ:) irregularly for (:).

† Perhaps from מְוּל *to cut off*, and תָּמַם *he finished*, or אֶת *the* (time which is), מָוּל *cut off*.

10 48 8 וה

חֶסְיִן יְהֹוָה וֶאֱמוּנָתְךָ סְבִיבוֹתֶיךָ :

,strong ? Jah O (is) thy *faithful*-ness for thee *about round* .*

he was *he was steady*

53П 13

11. אַתָּה דִּכְּאתָ כֶחָלָל רָהַב

Thou ,*crushed* hast ,one wounded a as : *Rahab*

he broke † *he perforated* *q. d.* the insolent nation—*spirited up*

76 53 ז

בִּזְרוֹעַ עֻזֶּךָ פִּזַּרְתָּ אוֹיְבֶיךָ :

of arm the with thy strength *dispersed* hast thou .thy *enemies*

he sowed *he was strong*

ה ו 34ת54 36

24. וְכַתּוֹתִי מִפָּנָיו צָרָיו וּמְשַׂנְאָיו

But *pieces in beat* will I his faces from ,his distressors his haters and

he turned *he hated*

ח1 186 53 63נ

עַבְדֶּךָ בְּרִית נֵאַרְתָּה 40. אֶגּוֹף :

,thy *serv*-ant of covenant the *away cast* hast Thou .smite will I

he did eat [occurs only once more] *he hit*

53 П

41. פָּרַצְתָּ נִזְרוֹ : לָאָרֶץ חִלַּלְתָּ

down broken hast Thou .his crown *earth* the to profaned hast thou

he broke through *he separated*—*q. d.* a sign of distinguished office *he perforated*

---

* סָבִיב with a prefixed particle, is mostly used as a noun, "environs," &c. but without such particle it is taken adverbially.

† The points in the common text are proper for 53П of דְּכָה, not דְּכָא. The word should regularly be דִּכְּאתָ.

ך	49	54ה	
כַּפָּי׃	אֵלֶיךָ	שִׁטַּחְתִּי	בְּכָל־ יוֹם
.my [hands] palms	thee *unto*	*out stretched* have I	,*day* the *all* during
he curved			

ch. x. § xl.		61	ן h
אִם־	פֶּלֶא	תַּעֲשֶׂה־	הַלֵּמֵתִים 11.
or	? wonder a	*do* thou wilt	dead the To
	he was wonderful		*to die*

	יו122ה	64	
סֶלָה׃	יוֹדוּךָ	יָקוּמוּ	רְפָאִים
.*Selah*	? thee *praise* they could	,*arise* should	remains mouldering the
τ 2.			*q. d.* bodies *restored* to their original dust

8			90 ו h
וְצִדְקָתְךָ	פִּלְאֶךָ	בַּחֹשֶׁךְ	הִיוָּדַע 13.
thy righteousness and	? thine of wonder (any)	*dark*-ness in	*known* be Can
	he was wonderful		

74	ה	ה	
וְגוֹעַ	אֲנִי	עֲנִיִּי 16.	נִשְׁיָּה׃	בָּאָרֶץ
expir-ing and	(been have) *I*	*Afflicted*	*? forget*-fulness	of land the in
				earth

189 63		54	
אָפוּנָה׃	אֵימֶיךָ	נָשָׂאתִי	מִנָּעַר
.perplexed been have I	,thy terrors	borne have I	,boyhood from
to be doubtful	*terrible*	*he lifted up*	*q. d.* the time of activity—
			he shook

21	6			
מִי־כָמוֹךָ	צְבָאוֹת	אֱלֹהֵי	יְהוָה׃	lxxxix. 9.
(is) thee like *who*	,Hosts	of *Elohim* the	*Jehovah* O	
	he assembled			

i ו

חֳלָלִים ו כְּמוֹ חָפְשִׁי בַּמֵּתִים lxxxviii. 6.

(like) ones wounded like ,free dead the Among
ch. x. § xix. *he perforated*, *q. d.* loose from the world, *to die*
q. d. pierced *he stripped, searched*

47 53 21 76

עוֹד זְכַרְתָּם לֹא־ אֲשֶׁר קֶבֶר שְׁכְבֵי

,more *remembered* hast thou *not* *whom* ,grave the (in) lying those
he buried *he lay*

111 86 ה ch. x. § xx. 19

הִרְחַקְתָּ 9. נִגְזָרוּ : מִיָּדֶךָ וְהֵמָּה

distance a to removed hast Thou *.off cut* been have thy aid from *they* but
he cast, confessed, praised

6 נ53 48 134ח

תּוֹעֵבוֹת שַׁתַּנִי מִמֶּנִּי מְיֻדָּעַי

abominations me *set* hast thou ,me *from* me *know*-ing those
he was abominable

ה 3f י63 78

עֵינִי 10. : אֵצֵא וְלֹא כָּלֵא לָמוֹ

my Eye *forth go* can I *not* and *up shut* being ,them to
for כָּלוּא ף 3.

54 ה 52

יְהוָה׃ קְרָאתִיךָ עֵנִי מִנִּי־ דָּאֲבָה

Jehovah O ,thee invoked have I ,my *afflict*-ion *from* *mourned* hath
he called, met

ה 1122

יְשִׁיתֻהוּ	מַעְיָן	הַבָּכָא	בְּעֵמֶק
,it make shall they	fountain a	*Baca* *	of valley the through
to set	*he answered*	the name of a tree	*he was deep*

ו 59 6

מוֹרֶה׃	יַעְטֶה	גַּם־ בְּרָכוֹת	11. כִּי
.rain former the	cover may	(which) pools the (as) *even*	*For*
he directed, shot—*q. d.* which causes the corn to shoot	*he wrapped*	*he blessed*	

mβ

בָּחַרְתִּי	מֵאָלֶף	בַּחֲצֵרֶיךָ	טוֹב־יוֹם
chosen have I	; thousand a than more	thy *court*-s in	*day* a (is) *good*
he elected	*he did lead*		

73 27 181

מִדּוּר	אֱלֹהָי	בֵּית	הִסְתּוֹפֵף
dwell to than more	,my *Elohim*	of *house* the in	keeper door a be to

o (־) for (ר) irregularly, ω 2. [or *to be at the threshold*]

חן 2

וֶאֱמֶת	חֶסֶד־ lxxxv. 11.	רֶשַׁע׃	בְּאָהֳלֵי־
truth and	*Mercy*	.ungodliness	of tents the in
he was steady, faithful			*he spread a tent*

55 86

נָשָׁקוּ׃	וְשָׁלוֹם	צֶדֶק	נְפָגָשׁוּ
.*kissed* have	peace and	righteousness	,together *met* have
	he made whole	*he was just*	ω 3.

* It is rendered, "weeping," as if from בְּכָה, by the Seventy, *Vulgate*, and *Dr. Morgan*. Some render the following clause, "a fountain shall they make *him*," *i. e.* Jehovah.

8ה		61
וּסְוּפָתֶךָ	בְּסַעַרְךָ	תִּרְדְּפֵם
thy storm with and	,thy tempest with	them *pursue* thou mayest
q. d. a *destroy*-ing wind	*he was tempestuous*	

52	3f		61ו
מָצְאָה	גַּם־צִפּוֹר	lxxxiv. 4.	תְּבַהֲלֵם׃
found hath	sparrow the *As*		.them away *hurry* thou mayest
	he moved quickly		

152 48		ז		
אֲשֶׁר־שָׁתָה	לָהּ	קֵן	וּדְרוֹר	בַּיִת
set had she *where*	,her to	nest the	*swallow* the and	,*house* the
	he built a nest		*liberty*	

10 6		a
מִזְבְּחוֹתֶיךָ	אֶת־	אֶפְרֹחֶיהָ
thy altars		(found I have so) ,her ones young
he slayed, sacrificed	ch. x. § xl.	ch. x. § xix. *he germinated*

ch.x.§ iii.76			6	
עֹבְרֵי	7.	וֵאלֹהָי׃	מַלְכִּי	צְבָאוֹת	יְהוָה
Pass-engers		.* my *Elohim* and	my king	,hosts	of *Jehovah* O
			he reigned	*he assembled*	

* It cannot be supposed that nests were allowed near the altars. *Noldius* takes the verse to point out the longing desire of David after God's house, illustrated by comparing it with the στοργη, natural affection, or desire of birds for their nests and young, after having been away from them. He renders the passage, "Quemadmodum passer invenit (cupit invenire) domum et hirundo nidum, &c. (ita ego) altaria tua," &c. *cupio invenire*, being understood in the latter clause. See *Nold.* Partic. Heb. אֵת 24. and note 917 and 650.

65 42

מִדְּוִד תֶּעֱבֹרְנָה : 12. וְלֹא־שָׁמַע עַמִּי

* *basket* the from *beloved* .*passed* *hear*-ken did *not* But my *people*

ch. x. § xlv.

לְקוֹלִי וְיִשְׂרָאֵל לֹא־ אָבָה לִי :

,my *voice* to ,*Israel* and *not* *acquiesce did* .me with

ב ו 6 63ח36

לְבָבָם יֵלְכוּ בְּשִׁרְרוּת 13. וָאֲשַׁלְּחֵהוּ

,their *heart* *walk* might they (that) of lust the in *he observed* him away *sent* I So

10 6 ו 86

בְּמוֹעֲצוֹתֵיהֶם : 11. lxxxjii. נִשְׁמְדוּ בְּעֵין־דֹּאר

.their *counsel*-s in *destroyed* were They ,*dor* *En* in

ch. x. § xliv. 55ה a 127ן

הָיוּ דֹמֶן לָאֲדָמָה : 14. אֱלֹהַי שִׁיתֵמוֹ

were they *dung* .earth the for ,my *Elohim* O them *set*

he was red see 34 *n*.

ל ש

כַּגַּלְגַּל כְּקַשׁ לִפְנֵי־רוּחַ : 16. כֵּן

,thing *roll*-ing a as stubble as .wind the *before* *So*

he collected

• Such as were used by labourers in carrying earth, bricks, &c.

2 ן 18 ה 59 9 ה ch x.§iii.

מִיַּעַר* וְזִיז שָׂדָי יְרֵעֻנָּה : 16. וְכַנָּה

plant the And .her on *fed* hath *field*-s the of *beast wild* the and ,*wood* the of out
to make ready

186 53 ה ה 3f 52

אֲשֶׁר־נָטְעָה יְמִינֶךָ וְעַל־בֵּן אִמַּצְתָּה

strong made hast thou (which) son the *unto* and ,thy *hand right* *planted* hath *which*
he built

79 79

לָךְ : 17. שְׂרֻפָה בָאֵשׁ כְּסוּחָה

thyself for .*burned* been (hath) she (Behold) ,*fire* with ,*down cut* been having

71 64 ה 8

תְּקֻעָה lxxxi. 4. : יֹאבֵדוּ פָּנֶיךָ מִגַּעֲרַת

ye Blow .*perish* shall (enemies our) thy faces of *rebuke* the from (but)
he fixed *he turned*

ם

לְיוֹם בַּכֵּסֶה שׁוֹפָר בְּחֹדֶשׁ

of *day* the for (time) computed the at ,trumpet the month new the at
he reckoned from its *goodly* sound *he renewed*

ף 3f ו 112 ג

כַּפָּיו שִׁכְמוֹ מִסֶּבֶל 1 הֲסִירוֹתִי 7. : חַגֵּנוּ

his hands ,his *shoulder* burden the from removed I .our feast
he curved *he rose early* *he carried* *to turn aside* Ps. xlii. 5.

---

* In many bibles this word is written מִיְּעַר. The Masorites notice ע here to be suspended, to indicate, according to some, the seventy years captivity, because ע numerically denotes seventy; according to others, that this is the middle letter of the book of Psalms!! See Grammar, page 9.

61 36 | ה53ה | 61נ42
וַתְּשֹׁרֵשׁ | לְפָנֶיהָ | 10. פִּנִּיתָ | וַתְּטַּעֶהָ :
root take to cause didst and | ,her *before* | prepare didst Thou *q. d.* looked after—*he turned* to | .her *plant* didst and

ה | ה55ה | 60ה
הָרִים | כָּסּוּ | 11. וַתְּמַלֵּא־אֶרֶץ : | שָׁרָשֶׁיהָ
mountains the | *covered* Were | .land the *filled* she and | ,her roots
he protuberated | for כְּסוּ ף 3. | *earth*

ה60 42 | ה a | ל
תְּשַׁלַּח | 12. אֵלִ : | וַעֲנָפֶיהָ | צַלָּהּ
forth *sent* She | .*El* of cedars the | her *branch*-es (with) and | ,her *shadow* (with)
ch. x. § xvi. *he wasted*

10 6
יוֹנְקוֹתֶיהָ : | וְאֶל־נָהָר | עַד־יָם | קְצִירֶיהָ
.her *suck*-ers | river the *to* and *he flowed* | ,*sea* the *unto* | her boughs *q. d.* the lop—*cut short*

ה 55 38
וְאָרוּהָ | גְּדֵרֶיהָ | פָּרָצְתָּ | 13. לָמָּה
her *off plucked* have that | ,her *fence*-s | down broken thou hast *he broke through* | *Why*

59ה 42 | 76
חֲזִיר | 14. יְכַרְסְמֶנָּה | דָּרֶךְ : | כָּל־עֹבְרֵי
boar the | * her *wasted* Hath | .way the *he trod* | *pass*-ing *all*

---

* כֶּרֶם is used for כֶּרֶשׁ *the belly*, in the Chaldee Targums. Taking the מ as a prefix, and dividing the letters thus, יכרס מנה we may render, "the boar out of the wood would fill (his) belly from her." See *Parkhurst's* Lexicon כרסם. The word occurs only here.

5 וה f		551	
לְעֵיִם :	אֶת־יְרוּשָׁלִַם	שָׂמוּ	קָדְשֶׁךָ
.heaps in	*Jerusalem*	set have they	,thy holiness
he perverted, overturned	ch. x. § xl.	*to place*	*he separated*

	8		60
אָסִיר	אֶנְקַת	לְפָנֶיךָ	11. תָּבוֹא
,one *bound* the	of *groun* the	thee *before*	*come* Shall

ה	1271		
בְּנֵי	הוֹתַר	זְרוֹעֲךָ	כְּגֹדֶל
of sons the	*remain*-ing thou leave	thy arm	of greatness the to according
he built		*he sowed*	*he became great*

	111		2 t
לֶחֶם	lxxx. 6. הֶאֱכַלְתָּם		תְּמוּתָה :
of bread the	them *eat* to caused hast Thou		.death
he did eat, fought			*to die.* ch. x. § xx.

	6	ה 119 36	2
שָׁלִישׁ :	בִּדְמָעוֹת	וַתַּשְׁקֵמוֹ	דִּמְעָה
.* measure great a	tears of	them drink to made hast and	*weep*-ing
[*margin* tierce] *three*		*he wetted*	

ה	61 42 ת	119 42 נ	ו	3f
גּוֹיִם	תְּגָרֵשׁ	תַּסִּיעַ	מִמִּצְרַיִם	9. גֶּפֶן
nations the	*expel* didst thou	*remove* didst thou	*Egypt* from	*vine* A
a body				

* According to *Parkhurst*, "Shalish," means the third part of a bath, and is equal to somewhat more than two gallons and a half English.

122 42	9 i	6 ה
יַקְנִיאוּהוּ :	וּבִפְסִילֵיהֶם	בְּבָמוֹתָם
him *jealous* made they	their images carved with and *he hewed*	,their *place*-s *high* with

182	f	ו	3	59 ו36	
מִתְרוֹנֵן	כְּגִבּוֹר	אֲדֹנָי	כְּיָשֵׁן	*וַיִּקַץ	65.
exulting *he rejoiced*	one *strong* a as	,*Adonai*	*sleep*-ing one as	*awaked* Then	

109 ון	177		
הֲבִיאוֹ	עָלוֹת	71. מֵאַחַר	מָיִן :
him brought he *to come*	*suck giv*-ing those see 1 Sam. vi. 7. 10. in *Hebrew*	*after* From	.*wine* from

8		i	73 ה
נַחֲלָתוֹ :	וְיִשְׂרָאֵל	עַמּוֹ	בְּיַעֲקֹב	לִרְעוֹת
.his *inherit*-ance	*Israel* and	,his *people* *with*	*Jacob* *end*	*feed* to ch. x. § xliii.

55 ון		f m	
בָּאוּ	אֱלֹהִים	לְאָסָף	מִזְמוֹר	lxxix. 1.
come have	*Elohim* O	.*Asaph* by *he gathered*	psalm A *he pruned*	

i		ח	8	ה
הֵיכַל	אֶת־	טִמְּאוּ	בְּנַחֲלָתֶךָ	גּוֹיִם ו
of *temple* ch. x. § ii.	*the*	*polluted* have they	,thy *inherit*-ance into	nations the *body*

* Verbs having ו for the first radical commonly exclude it before the characteristic י in the future. When, however, the servile י is pointed with chirik as above, it is considered more regular to insert both *yods*, thus וַיִּיקַץ.

i	ה	
בְּעִירָם	וּמִקְנֵיהֶם	לָרְשָׁפִים :
,their cattle	their *possess*-ions and	.[*lightnings*] *coal*-s *hot red* to
he burned		

	נ		59ח 42
לֹא־חָשַׂךְ	לְאַפּוֹ	נָתִיב	יְפַלֵּס 50.
restrained he *not*	,his anger for	*path* a	*level made* He

	ה		
לַהֶבֶר	וְחַיָּתָם	נַפְשָׁם	מִמָּוֶת
pestilence the to	[life or] their beast and	,their soul	death from
he spoke, led	*he lived*	*he breathed*	*to die*

f	ה117נ36		109
בְּכוֹר	כָּל־	וַיַּךְ 51.	הִסְגִּיר :
born first	*every*	*smote* he And	.over gave he
			he shut up

ם	5	2 i	ן
חָם :	בְּאָהֳלֵי־	רֵאשִׁית	בְּמִצְרָיִם
.*Cham* of tents the in	* *strength*-s (their)	of beginning the	,*Egypt* in
he was hot. he spread a tent	*labour*	*head*	*to bind closely*

59ח 36			117נ36
וַיְנַהֲגֵם	עַמּוֹ	כַּצֹּאן	וַיַּסַּע 52.
them *led* and	,his *people*	*sheep* like	*remove* to caused he But

122	m		
וַיְכַעִיסוּהוּ 58.	בַּמִּדְבָּר :	כָּעֵדֶר	
him provoked they And	.wilderness the in	flock a like	
he was angry	*he spoke, led*	which the shepherd *disposes*	

* Compare Gen. xlix. 3.

		59 42	190,64	
עָרֹב	בָּהֶם	יְשַׁלַּח 45.	יִשְׁתּוּן :	בַּל־
,* flies of sorts divers	them among	*sent* He	.*drink* could they	*not*
he mixed			for יִשְׁתּוֹן	
118 37		3f	19 59 37	
וַתַּשְׁחִיתֵם :		וּצְפַרְדֵּעַ	וַיֹּאכְלֵם	
.them *corrupt* might it that		.*frog* the and	; them devour might it that	
		צָפַר *he moved quickly,*	*he did eat*	
		יָדַע *he knew*		
i		f i	59ב36	
וִיגִיעָם		יְבוּלָם :	לֶחָסִיל	וַיִּתֵּן 46.
their *labour* and		,their produce	chafer the to	*gave* he Also
n.		*q. d.* what the earth *brings* forth	*he did eat up*	
		59 36		a
גַּפְנָם	בַּבָּרָד	יְהָרֹג 47.		לָאַרְבֶּה :
,their *vine*	*hail* with	*killed* He		.locust the to
				he multiplied
	117 42			6
לַבָּרָד	וַיַּסְגֵּר 48.	בַּחֲנָמָל :		וְשִׁקְמוֹתָם
hail the to	up gave he Also	.† *frost* with		their *sycamore*-s and
	he shut up			

* *Aquila, Jerome,* and the *Vulgate,* render, "*a mixture of various kinds of flies.*" The Seventy translate it by κυνομυια, "the dog fly," which might be of a dark, or mottled [mixed] colour. See ערב *Parkhurst's* Lexicon.

† *Parkhurst* derives חֲנָמָל from חנה "he fixed," and מל "to cut off." The Seventy render it by παχνη, frozen dew, rime, which *fixing* on the young shoots, buds, &c. *cuts* them *off*. *Montanus* by "lapide glaciato," icy stoue.

9 m 59 36 51

בְּמִשְׁמַנֵּיהֶם וַיַּהַרְגֵם בָּהֶם עָלָה

,their ones *fat* among slew and them against *ascended*

[or fatnesses, *q. d.* gluttonies] *he killed*

ה ח64 36 109 f

וַיְפַתּוּהוּ 36. הִכְרִיעַ : יִשְׂרָאֵל וּבְחוּרָיו

him deceived they But .*bow to* caused he *Israel* of ones choice the and

he persuaded, enticed *he elected*

ח64 42 f 8ה

וְיכַזְּבוּ־ לוֹ : וּבִלְשׁוֹנָם בְּפִיהֶם

lied they .him unto their *tongue* with and ,their *mouth* with

f ה ח64 42 64 36

וְקָדוֹשׁ אֵל וַיְנַסּוּ וַיָּשׁוּבוּ 41.

of One Holy the and ,*El* tempted and back *turn*-ed they Yea

he separated *he tried*

Ps. lxviii. 32. ן51 113 ה

בְּמִצְרָיִם אֲשֶׁר־שָׂם 43. הִתְווּ : יִשְׂרָאֵל

Egypt in *set* had *Who* .limit did they *Israel*

he marked

9 i ו m 10 6 ן

בְּשָׂדֵה־ וּמוֹפְתָיו אוֹתֹתָיו

of *field* the in his wonders and ,his *sign*-s

q. d. producers of convictions—

he persuaded

76 ch. x. § 2. 9 ה 59 36

וְנוֹזְלֵיהֶם יְאֹרֵיהֶם לְדָם וַיַּהֲפֹךְ 44.

their streams that ;their *river*-s blood to *turned* had And

he flowed *he was like* μ 1.

			ה n	73
לָמוֹ :	נָתַן	שָׁמַיִם	וְדָגַן־	לֶאֱכֹל
.them to	*given* had he	*heavens* the	of corn the and *he multiplied*	*:eat* to

59ח 42		i		117 42נ
וַיְנַהֵג	בַּשָּׁמָיִם	קָדִים		26. יַסַּע
brought and *he led*	*:heavens* the in	wind east the *he came before*		forth *go to* made He *he removed.* ף 5.

49	117 36	t		ז
עֲלֵיהֶם	27. וַיַּמְטַר	תֵּימָן :		בְּעֻזּוֹ
them *upon*	*rained* he Also	(.wind) south the *right hand*		his strength by *he was strong*

יַמִּים	וְכַחוֹל	שְׁאֵר		בֶּעָפָר
sea-s the	of *sand* the as and	,flesh *q. d.* what *remain*-s, after life is extinct		*dust* as

נ

אֱלֹהִים ו	31. וְאַף	כָּנָף :		עוֹף
Elohim	of wrath the Then	.*wing* (with)		fowl the *to fly*

τί ἐστι τοῦτο; "*what* is this? for they knew not," מָה־הוּא "what it was." It does not, however, seem likely that the Israelites would always after call it "*what*," because at first they knew not what it was; but rather that they termed it מָן, *q. d.* the divinely *distributed* food, from מָנָה *he distributed.* מָן "*destinatum;*—a Deo ipsis destinatum in cibum." *Witsius.*

t יו 8ה		ה2	55
וְּבָתוֹרָתוֹ	אֱלֹהִים	בְּרִית	שָׁמְרוּ
his law in and	,*Elohim*	of covenant the	*kept* they
he directed		see note Ps. lxxiv. 20.	

76	117 ו 36	ו 73	55ם
נָוְזְלוּ	16. וַיּוֹצֵא	לָלֶכֶת :	מֵאֲנוּ
streams	forth brought he Also	.*walk* to	*refused* they
he flowed	*he did go forth*		ס 1.

	6	117ו 36	
מָיִם :	כַּנְּהָרוֹת	וַיּוֹרֶד	מִסֶּלַע
.*waters* the	rivers like	*descend* to caused and	;*rock* the from
Ps. xviii. 17.	*he flowed*		

3f	167 36			
וְאֵשׁ	וַיִּתְעַבָּר	יְהוָה	שָׁמַע	21. לָכֵן ו
fire a then	; wroth was and	*Jehovah*	*heard*	*Therefore*
literally "and *passed* himself."				

	נ	i		נ 83
עָלָה	אַף־	וְגַם־	בְּיַעֲקֹב	נִשְׁקָה
ascended	anger	*moreover* and	,*Jacob* [in or] against	*kindled was*
		Ps. lxxvi. 7.		

ה		117 36	
מָן	עֲלֵיהֶם	24. וַיַּמְטֵר ו	בְּיִשְׂרָאֵל :
* *manna*	them *upon*	*rained* had And	.*Israel* [in or] against

* Many derive this word from מָן which in the Chaldee signifies *what*. Compare Exod. xvi. 15. "They said מָן הוּא; the Seventy

10 6 וְעִקְּבוֹתֶיךָ thy footsteps and
q. d. heel-marks, *end*

ב רַבִּים ,great
he multiplied

בְּמַיִם *waters* in
Ps. xviii. 17.

9 i וְשִׁבֳּלֶ֫יךָ* thy *path*-s and
torrent, ear of corn

189 63 בְּמָשָׁל parable a in
he ruled

אֶפְתְּחָה lxxviii. 2. *open* will I

ו 86 נוֹדָעוּ : .*known* were

לֹא *not*

compare Exod. xiv. 24. and ch. xv.

ו 6 מִנִּי־קֶדֶם : .antiquity *from*
he came before

חִידוֹת enigmas
to speak enigmatically

189 121 נ אַבִּיעָה utter will I
he gushed

11 ה פִּי my *mouth* :

9 ה 31 76.ch.x.§iii. 9 76 דֹּמֵי־ of shooters
he cast

נוֹשְׁקֵי (were which) armed
he kissed

ה a אֶפְרַיִם *Ephraim*
he was fruitful
vide Gen. xli. 52.

9 ה בְּנֵי־ of sons The
he built

55

10. לֹא *Not*

קְרָב : .battle
he approached

בְּיוֹם of *day* the in

הָפְכוּ *turned* have

קֶשֶׁת ,*bow* the
ω 2.

* The letters and points of this word are not in unison; the letters decide the word to be plural, but it is pointed as a noun singular. The *Keri* and many of *Kennicott's* codices have וְשִׁבִּילֵךְ, to which form the points in the text are appropriate.

61 51 h 2c 104

חַנּוֹת הִשְׁכַּח 10. נַפְשִׁי : הִנָּחֵם

gracious-nesses *forgotten* Hath .my soul *comforted* be to
he repented

9 נ ch.x. § xl.

סֶלָה : רַחֲמָיו בְּאַף אִם־קָפַץ אֵל

.*Selah* ? his mercies tender anger in *up shut* he hath or ? *El*
he loved intensely

55 ו 6 23ח 55

נָתְנוּ קוֹל עָבוֹת מַיִם זָרְמוּ 18.

gave sound a ,*cloud*-s the *waters* *Poured*
voice *he inundated*

172 42 9

יִתְהַלָּכוּ : אַף־חֲצָיֶיךָ שְׁחָקִים

.about went thine arrows *yea* ; [skies upper or] ethers the
he walked *he divided* *he beat in pieces*

ל 1

בַּגַּלְגַּל רַעַמְךָ ו קוֹל 19.

,rotundity the in (was) thy *thunder* of sound The
[or whirlwind] *he rolled*

52 ל t 113

רָגְזָה תֵּבֵל בְּרָקִים הֵאִירוּ

trembled ,world the *lighten*-ings the illuminated
he moved *he mixed* *to give light*

60 36

דַּרְכֶּךָ בַּיָּם 20. הָאָרֶץ : וַתִּרְעַשׁ

,thy way (was) *sea* the In .*earth* the *shook* and
he trod

59	i ו m		122 ו
יְבַצֹּר 13.	לַמּוֹרָא :	שַׁי	יוֹבִילוּ
restrain will He	.one *feared* the to	*gift* a	*bring* shall
[or *cut off, fortified*]			

			105ו
אֶרֶץ :	לְמַלְכֵי־	נוֹרָא	נְגִידֵים	רוּחַ
earth the	of kings the to	terrible being	; leaders the	of spirit the
	he reigned	*he feared*	*he made manifest*	

189	63	36		
קוֹלִי	וְאֶצְעָקָה	אֶל־אֱלֹהִים	קוֹלִי lxxvii. 2.
(was) my *voice*	: *out cried* I and	*Elohim to*	(was) my *Voice*

		109	40	
בְּיוֹם 3.	אֵלָי :	וְהַאֲזִין	אֶל־אֱלֹהִים
of *day* the In	.me *to*	*hearkened* he and	,*Elohim to*

° Pointed as an infinitive 131.

ה 2c		ו a	11 8 ו
יָדִי ו	דָּרָשְׁתִּי	אֲדֹנָי	צָרָתִי °
my hand	; sought I	*Adonai*	my distress
	he enquired		*to bind closely*

52 ה	60 42		נ 83	2
מְאֲנָה	תָּפוּג	וְלֹא	נָגְרָה	לַיְלָה
refused	: ceased	*not* and	* *spread was*	*night* (by)
φ, and χ 1.	*to fail*		*he was poured out*	

* Compare Isaiah i. 15. Thus *Jerome*, "manus mea nocte extenditur."

PART IV.

CONTAINING ONE HUNDRED VERSES;

IN WHICH

The following Marks of Reference are generally discontinued.

---

h, Over a prefixed ה.

i, Over י when merely inserted as formative of a noun or particle.

9, Over the masculine plural in regimen.

12, 15, 18, 19, Over pronominal postfixes.

---

8 m

יַעֲקֹב אֱלֹהִי מְגַעֲרָתְךָ PSALM lxxvi. 7.

Jacob ,of *Elohim* O thy *rebuke* of account On

q. d. the layer hold of the *end*
or *heel.—he supplanted*

71 Ps. lxviii. 18. 105 or 82 ch. x. § viii.

נִדְרוּ 12. וָסוּס : וָרֶכֶב נִרְדָּם

,ye *Vow* .cavalry and chariotry the both *sleep dead a in been hath*

71ח

כָּל־סְבִיבָיו אֱלֹהֵיכֶם לַיהוָה וְשַׁלֵּמוּ

him *around all* ; your *Elohim* *Jehovah* to repay and
he made whole

51	51	3	
מָלֵא	חָמַר ו	וְיַיִן	יְהוָה
filled hath he	,*turbid become hath* *he disturbed*	*wine* the and	,*Jehovah*
מֶסֶךְ			
mix-ture the			

64 ה	18 9	21	117נ36
יִמְצוּ	שְׁמָרֶיהָ	אַךְ־	מִזֶּה	וַיַּגֶּר
out *squeeze* shall	* it of dregs the	*surely*	;*this* from	*out poured* hath and

27 163 †	9		64 ה
אָשְׁתּוֹלְלוּ lxxvi. 6.	אֶרֶץ :	רִשְׁעֵי־	כֹּל	יִשְׁתּוּ
spoil a become Have *he loosed*	.*earth* the	of ungodly the	*all*	,*drink* shall (and)

8 i ו	55ן		9 i
וְלֹא־	שְׁנָתָם	°נָמוּ	לֵב	אַבִּירֵי
not and	;their *sleep* (into)	*slumber*-ed have they	,*heart*	of *strong* the

(° The accent is on the last syllable irregularly.

19 9ה	9		55
יְדֵיהֶם :	חָיִל	אַנְשֵׁי־	כָּל־	מָצְאוּ
.their hands	*strength*	of men the	*all*	*found* have

he was infirm ch. x. § xxxvi.

---

* שְׁמָרִים *dregs*, is from שָׁמַר, *q. d.* what are *kept* back in the vessel when wine is poured off. The postfixed ה being feminine, seems to refer to כּוֹס.—זֶה being masculine may refer to יַיִן.

† א put for ה, after the Chaldee usage.

	ה6	9	m
חָמָס׃	נְאוֹת	אֶרֶץ	מְחֻשַּׁכֵּי־
.violence	of habitations (with)	*earth* the	of places *dark* the
he cast, or forced off. [or pastures, Ps. lxv. 13.]			

11	18 76		107ן
אָנֹכִי	וְכָל־יוֹשְׁבֶיהָ	אֶרֶץ	נָמֹגִים׳ lxxv. 4.
I (except)	: her inhabiting	*all* and	*earth* the dissolved been Had
	he sat		*to melt*

	18 9 f		54ת
אַל־ 6.	סֶלָה׃	עַמּוּדֶיהָ	תְּכַנְנְתִּי׳
Not	.*Selah*	.her pillars	*regulated* had
	ד 2.	*he stood*	*he measured*

66ת			124ן
תְּדַבְּרוּ׃	קַרְנְכֶם	לַמָּרוֹם	תָּרִימוּ׃
speak should ye (not)	: your horn	*high on*	up lift should ye
ch. x. § xix.	*he shot forth*		*to exal*

ה	ה f 3f		3	a
בְּיַד־	כּוֹס	כִּי 9.	עָתָק׃	בְּצַוָּאר
of hand the in	(is) cup a	*For*	.retorted	neck a with
	he covered		*he removed*	*to bind close*

dered, "*covenant*," and is frequently joined with כָּרַת, *he cut off*, because, in making covenants, a *purification* sacrifice was cut in pieces. Compare Jer. xxxiv. 18. see also the very important remarks of *Witsius*, "Economy of the Covenants," book i. chap. i. Some derive בְּרִית from בָּרָה, *he did eat*, because the parties covenanting were accustomed to eat together. The י before ת seems to countenance this derivation. See Mede's Works, page 370.

בָּקַעְתָּ	אַתָּה 15.	לְצִיִּים :	לְעַם
cleave did-st	*Thou*	,desert the inhabiting those to *dryness*	*people* the to
111 י		ל n vβ	ה
הוֹבַשְׁתָּ	אַתָּה	וְנָחַל	מַעְיָן
up *dried*-st	*thou*	: torrent and *he perforated*	fountain the *he afflicted, answered*
111 נ		ch.x.§ ii. i	6
כָּל־	הֵצַבְתָּ	אַתָּה 17.	אֵיתָן :	נַהֲרוֹת
all	set hast *he stood*	*Thou*	.strength *strong*	of rivers *he flowed*
	ו		6 f
אַתָּה	וְחֹרֶף	קַיִץ־	אָרֶץ	גְּבוּלוֹת
thou	winter and *he reproached*	summer *to awake*	: *earth* the	of borders the *he bounded*
8,ה ch.x.§ iii.		61 נ		53
נֶפֶשׁ	לְחַיַּת	אַל־־תִּתֵּן 19.	יְצַרְתָּם :
of soul the *he breathed*	,beast wild the to *he lived*	*give* wilt thou *Not*	.them *formed* hast
61	9ה	8ה	
אַל־־תִּשְׁכַּח	עֲנִיֶּיךָ	חַיַּת	תּוֹרֶךָ
forget wilt thou *not*	thy ones *afflicted*	of life the	; thy dove turtle from its cooing—*to deplore*
55	2,ה e	127 נ	
כִּי־־מָלְאוּ	לַבְּרִית	הַבֵּט 20.	לָנֶצַח :
filled been have *for*	:* covenant the to	thou *Look*	.*ever for*

* This word is considered by *Parkhurst* as meaning "a purification sacrifice." He derives it from בָּרַר "to purify." It is commonly ren-

18 9 f 6

יַחַד פִּתּוּחֶיהָ וְעַתָּה 6. † קְרַדְּמוֹת : עֵץ

together her carvings *now* But .* axes ,wood

τ 2. ω 2. *he opened* *tree*

55 190 64 6 i i

אָמְרוּ 8. יַהֲלֹמוּן : וְכִילַפּוּת בְּכַשִּׁיל

said They .break will they ,*hammer*-s and hatchet with

he did beat [occurs only here] *he stumbled*

55 68ה

כָּל- שָׂרְפוּ יָחַד נִינָם בִּלְבָבָם

all *burned* have they *:together* ‡ them *oppress* will we their *heart* in

53ח 9 וi m

רִצַּצְתָּ אַתָּה 14. : בָּאָרֶץ אֵל מוֹעֲדֵי-

pieces in break didst *Thou* .land the in *El* of assemblies the

he appointed

m 42 61נ 9

מַאֲכָל תִּתְּנֶנּוּ לִוְיָתָן רָאשֵׁי

food (as) him *gave*-st thou ,*Liv-ya-than* of *head*-s the

he did eat From לָוָה *he joined,*

תַּנִּין or תַּן a large serpent, dragon, &c.

---

* From קָרָה *he met*, and דָּמָה *he likened*, *q. d.* an instrument whose edge *meeting* the wood chips and conforms, or *likens* it, to the shape intended.

† So the *Keri* and many manuscripts. The common text is וְעַתָּה׃

‡ *Montanus*, "posteri eorum," and the Seventy, η συγγενεια αυτων, consider it as a noun derived from נִין, *to propagate*. The *Targum* reads בְּנֵיהוֹן, "their sons."

8 27 171 42

אֱלֹהִים קִרְבַת 28. וַאֲנִי : אָשִׁיתוֹנָן

Elohim of *approach*-ing an *me* (for as) But .pain acute felt I

ch. x. § xviii. *he sharpened*

ה m i ן a 33ת54 ch.x.§ iv.

מַחְסִי יְהוִה בֵּאדֹנָי שַׁתִּי טוֹב לִי־

,my trust *Jehovah* *Adonai* in *set* have I :*good* (is) me for

he sheltered see Grammar, *to judge* ς 1. for שַׁתִּי

p. 6. *note.*

10 6 m 73ת

מַשְׂכִּיל lxxiv. 1. כָּל־מַלְאֲכוֹתֶיךָ : לְסַפֵּר

Maskil .thy works *all* narrate to

Ps. xlv. 1. *angel, messenger* *he told*

לָאָסָף זָנַחְתָּ אֱלֹהִים לָמָה לָנֶצַח

.*Asaph* by ? *ever for* *off cast* thou hast *Elohim* O *Why*

he guthered

8ה m נ 59

מַרְעִיתֶךָ : בְּצֹאן אַפֶּךָ יֶעְשַׁן

? thy pasture of *sheep* the against thine anger *smoke* shall

he fed *he was angry* ξ.

ו 90 m 132ו

יָדַע 5. בְּמֵבִיא לְמַעְלָה בְּסִבְכֵי־

(man A) would be ,*known* causing as *come to* [upwards] above at of thicket a in

he ascended *he intwined*

f ה9 21

עוֹלָם וְשַׁלְוֵי רְשָׁעִים הִנֵּה־אֵלֶּה 12.

,age the of ones *easy* and ungodly the (are) *these* *Behold*

he hid *he was unjust* ς 4.

2ם ch.x.§ xliv. ה 55 ה 113

לְשַׁמָּה הָיוּ אֵיךְ 19. : חָיִל הִשְׁגּוּ־

desolat-ion a *be*-come they have *How* .wealth *increased* have they

he astonished *strength*

ם55 ה 55

מִן־ חַמּוּ סָפּוּ כִּרְגַע

of means by consumed been have they ,*destroyed* been have they ! moment a (in) as

he finished *he stilled*

i ן a ן131 46 f 6

אֲדֹנָי מֵהָקִיץ בַּחֲלוֹם 20. בַּלָּהוֹת :

Adonai O ; (one's) awaking at *dream* a As .wastings

to judge *to awake* *he wore away*

61 ן131 46

כִּי 21. תִּבְזֶה : צַלְמָם בָּעִיר ׀

Thus .*despise* wilt thou their *image* ,(thy) awaking in

*to stir up, blind**

ה6 167 42

וְכִלְיוֹתַי לִבִּי יִתְחַמֵּץ

my reins (in) and ,my *heart* was in a *ferment*

he finished, perhaps because the reins *finish* the urine for excretion

---

* ה of the infinitive Hiphil is omitted by rule 28. Compare rule 33. and h β, and δ.

	19		31
7. יָצָא	: לָמוֹ	חָמָס	שְׁשִׁית
out come Hath	.them to	violence	of garment a
he did go forth		*he cast or forced off*	*to set*
6 ה m		ה 2c	
מַשְׂכִּיּוֹת	עָבְרוּ	עֵינֵמוֹ	מֵחֵלֶב
of *imagination*-s the	sur-*passed* have they	: their eye	*fat* of account on
ק 3. ת 1.		*	
ו	64ת 37	ן122	
בְּרֶע	וְיִדַּבְּרוּ	8. יָמֵיקוּ ו	לֵבָב :
wickedness with	*speak* will and	corrupt be will They	.*heart* the
to be evil	ת.	*to rot*	
55 36	64ת	m	
11. וְאָמְרוּ	: יְדַבֵּרוּ	מְרוֹם	עָשֶׁק
,*say* will they And	.*speak* will they	high on from	: *oppress*-ion (concerning)
	ש 3.	*to exalt*	
nf ה	2 i ו	51	ch.x.§ xlvii.
בְּעֶלְיוֹן :	דֵּעָה	וְיֵשׁ	יְדַע־אֵל	אֵיכָה
? highest the in	*know*-ledge (there)	† *is* and	*? El known hath*	*How*
he ascended				

* This word is pointed as a dual or plural, for עֵינֵימוֹ; but it had better be considered singular, according to the letters, because יָצָא is singular.

† יֵשׁ is a word of a very singular description, it means *is*, *are*, *was*, *were*, it is of all persons, genders, and numbers, and takes suffixes after it, *e. g.* 1 Sam. xxiii. 23. אִם־יֵשְׁנוֹ 17, If *there be he*; Gen. xxiv. 42, אִם־יֶשְׁךָ 13, If *there be thou*, or If *thou be*; Deut xiii. 3, or 4. הֲיִשְׁכֶם 15 h, If *ye are*.

	f		ה 59
לִפְנֵי־שֶׁמֶשׁ	לְעוֹלָם	שְׁמוֹ	יִהְיֶ֥ה 17.
* *sun* the *before*	; ever for *he hid*	his *name*	*be* Shall

	172 37		117ן
בּוֹ	וְיִתְבָּרְכוּ	שְׁמוֹ	יִנּוֹן
,him in	*blessed* be shall (men) and	: his *name*	*propagated* be shall

		28 64ח	ה
כִּי lxxiii. 4.	יְאַשְּׁרוּהוּ :		כָּל־גּוֹיִם
not (are there) *For*	.him blessed call shall *he proceeded*		nations *all* *body*

19	i	19	6
אוּלָם :	וּבָרִיא	לְמוֹתָם	חַרְצֻבּוֹת
.† their strength or *foolishness*	(is) plump and *he created*	,their death to *to die*	*band*-s [occurs only once more]

59	f 3f	19ε 28 52	50
יַעֲטֶה־	גַּאֲוָה	עֲנָקָתַמּוֹ	6 לָכֵן
cover-ing a be will	: pride	them *encompassed* hath	*Therefore*

ϟ 1, 2. and ω 1. *he grew higher and higher*

---

* *i. e.* Wherever the sun shines, and so long as its light shall continue.—Blessed promise! The kingdoms of this world shall become those of Immanuel, and all nations shall be blessed in him. יִנֹּ֑ין is, according to *Leusden*, the future Niphal, with י in the place of ן, from נוֹן or נִין *a son*. The Keri reads יִנּוֹן.

† *Dr. Kennicott* divides לְמוֹתָם into two words, לָמוֹ תָם, the sentence may then be rendered thus, "For there are not bands *to them, perfect* and plump is their grossness," or "strength."

m ן 2		122 ן	9		
מִנְחָה		יָשִׁיבוּ	מַלְכֵי	שְׁבָא	וְסְבָא
present a		: render shall	of kings the	*Sheba*	*Seba* and
to rest		*to turn*			

a		122	159		ל
אֶשְׁכָּר		יַקְרִיבוּ :	יְחֹס 13.	עַל־	דַּל
gift a		.near bring shall	*pity have* shall He	*upon*	poor the
he satiated		*he approached*			*he exhausted*

ו 117		nf ה	6		nf ה
יוֹשִׁיעַ :		אֶבְיוֹנֵים	וְנַפְשׁוֹת		וְאֶבְיוֹן
.*save* shall he		needy the	of souls the and		; needy and
			he breathed		

h β & δ	ר	ס 8	ה 59	
בָּאָרֶץ	בֶּר	פִּסַּת־	יְהִי 16.	
land the in	corn	of handful a	*be* Shall	
	was pure	*he failed*		

o (Grammar, ch. iii. § iii. *note.*)

ה e α	nf	59	ר
פִּרְיוֹ	כַּלְּבָנוֹן	יִרְעַשׁ	הָרִים
: his fruit	Lebanon like	shake shall	; *mountain*-s the
he was fruitful	*q. d. white* with snow	*he trembled*	

hβ		ן	122 ן 37
הָאָרֶץ :	כְּעֵשֶׂב	מֵעִיר	וְיָצִיצוּ
.*earth* the	of *herb*-age the like	city the in	*flourish* shall they and
		to raise, stir up	

		f	נ 121
לְכָל-	לְדוֹר	זְרוֹעֲךָ	אַגִּיד
(that) *all* to	; generation (this) to *to dwell*	thy arm *he sowed*	*manifest make* shall I

		8 f	59
כַּמָּטָר	יֵרֵד lxxii. 6.	: גְּבוּרָתֶךָ	יָבוֹא
rain like	*descend* shall He	.thy might *he was strong*	*come* shall

	1	ז
אָרֶץ :	זַרְזִיף	שְׁרִבִיבִים	גֵּז	עַל-
.*earth* the	*watering* [occurs only here]	showers as *he multiplied*	; down eaten grass *he took off, sheared*	*upon*

9 76	5	64	50
וְאֹיְבָיו	צִיִּים	יִכְרְעוּ	9. לְפָנָיו
his enemies and	,wilderness the inhabiting those *dryness*	*bow* shall	him *Before*

5	9	64ח	
וְאִיִּים	תַּרְשִׁישׁ	מַלְכֵי 10.	: יְלַחֵכוּ	עָפָר
isles the and *settlement*	*Tarshish*	of kings The *he reigned*	.* *lick* shall χ 2. and ω 3.	*dust* the

* A phrase expressive of the greatest submission and respect, or else of a miserable end. Taken in the latter sense, may there not be an allusion to men dying in the field of battle, as in that line of Homer:—

Πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν.

Iliad. Lib. ii. *lin.* 418.

i	60 37	74	ה 59
לַיהוָה	32. וְתִיטַב	יֹשֵׁב :	אַל־יְהִי
Jehovah to	agreeable be shall it And • *he was good*	.dwelling one *he sat*	*be* may *not*

132	132	ה	
מַפְרִיס :	מַקְרִן	פָּר	מִשּׁוֹר
.hoof producing (and)	horn producing	bull (or)	ox an than more
he parted	*he shot forth*	*he was fruitful.*	*q. d.* an *observe*-r, from its steady look

ה9	85	49	
מִמְּעֵי	מִבֶּטֶן	נִסְמַכְתִּי	עָלֶיךָ I lxxi. 6.
of *bowels* the from	,*belly* the from	leaned have I *he supported*	thee *Upon*

בֶּךָ	גּוֹזִי	אַתָּה	אִמִּי
(be shall) thee of	; my forth bringer (wast) *to take off*	*thou*	my *mother*

2			ל8 t
עַד־זִקְנָה	18. וְגַם	תָּמִיד :	תְּהִלָּתִי
age *old unto*	*moreover* And	.*continually*	my *praise*

61			ן 2
עַד־	תַּעַזְבֵנִי	אַל־	אֱלֹהִים	וְשֵׂיבָה
until	me forsake wilt thou *he left*	*not*	*Elohim* O	,hoariness and *to be white*

• The future, to which rule 37 refers, is אַהַלְלָה in verse 31. where also occurs תּוֹדָה, the feminine nominative to תִּיטַב.

60 2ל f m 60

עָלַי תֵּאָטַר־ וְאַל־ מְצוּלָה תִּבְלָעֵנִי

me *upon* *shut* may *not* and ,deep the * me up *swallow* may

[occurs once more]

t הf 64 נ36 18ה e 3f

בְּבָרוֹתָי וַיִּתְּנוּ 22. פִּיהָ : בְּאֵר

my food in *gave* they And .her *mouth* *pit* the

he ate, chose *he made evident, declared*

122ה

חֹמֶץ : יַשְׁקוּנִי וְלִצְמָאִי רֹאשׁ

.vinegar me drink to make would they my *thirst* at and ,† poison deadly

he fermented *he wetted* *q. d.* a capital poison—*head*

19 9 ם 136 19 8xμ ו 31 60ה

בְּאָהֳלֵיהֶם נְשַׁמָּה טִירָתָם תְּהִי־ 26.

their tents in ;*desolated* their palace be May

he spread a tent *he astonished* *a row*, an *order*-ly structure *he was*

structure

* Observe that (־) final, as in תִּבְלָע is, on account of postfixes, commonly lengthened into (ר); whereas (ךָ) final is shortened into (:), so that תִּשְׁטְפָ forms תִּשְׁטְפֵנִי. Chap. xi. *a* 5.

† Compare Deut. xxxii. 33. Our translators render the word *hemlock*, in Hos. x. 4. *Bochart* thinks רֹאשׁ to be the herb called Ὑσσώπῳ in John xix. 29. which he proves to be exceedingly bitter, and not eatable. See Deut. xxix. 18. The *hyssop* alluded to, was an ingredient in the deadly cup formerly given to malefactors, and very different from that which is commonly known to us.

ן 155 28 52 2

9. מְזֻוָּר שְׁטָפָתְנִי׃ וְשִׁבֹּלֶת מָיִם

strange-r A .me overflowed hath *torrent* the and ,*waters*

he immerged *path, ear of corn* Ps. xviii. 17.

° *α* 1. and 4. comp. ch. v. 8 *x*, and *μ*.

ה 9 i 9 ה 54

אִמִּי׃ לִבְנֵי זָרִ֫ים וְנָכְרִ֫י לְאָחַי הָיִיתִי

.my *mother* of sons the to alien an and ,my brethren to *been have* I

he built *he estranged* *brother*

9 76 ן 122

שַׁעַר־ יֹשְׁבֵי בִי יָשִׂיחוּ 18.

,*gate* the (in) sitting those me against *meditate* Will

ω 2. *he sat*

9 ה 76 6 i

16. אַל־ שִׁכָּר׃ שׁוֹתֵי נְגִינוֹת

Not .• *shekar* *drink*-ing those of songs the (am I) and

he satiated *he struck* as an instrument

2 60

וְאַל־ מַיִם שִׁבֹּלֶת תִּשְׁטְפֵנִי׃

not and ,*waters* of *torrent* the me overflow may

Ps. xviii. 17. *he immerged*

שִׁכָּר • means any inebriating liquor, whether made from corn, honey, or fruit.

48	5	ה 64	64
מִנִּי	חַשְׁמַנִּים	יֹאתֵיף 32.	יַחְבְּצוּ׃
from	† *Chashmannim*	*come* Shall	*delight* will
		μ 1. *	μ 1, ξ, π 1. and ω 3.

9 ה 2c	34 ו 118		5 ן m
יָדֶיהָ	תָּרוּץ	כּוּשׁ	מִצְרַיִם
§ her hands	quickly move shall *to run*	—*Kush*	‡ *Egypt* *to bind closely*

2 ל 1 f m	8α			
מְצוּלָה	בִּיוֵן	טָבַעְתִּי lxix. 3.		לֵאלֹהִים׃
,deep the	of *mire* the in	*sunk* have I		.*Elohim* to
he shadowed	η, and π 3.			

9 m	ו	155	
בְּמַעֲמַקֵּי־	בָּאתִי	מַעֲמָד	וְאֵין
of depths the into	*come* have I	;*stand*-ing	*not* (is there) and
he was deep		μ 1.	43

* יָאתֵיף for יָאתָף, י being in the place of the omitted radical ה.

† The Seventy render this word by πρεσβεις, "ambassadors,"—*Jerome* by "velociter,"—*Michaelis* considers it as the name of a people. The word occurs only here.

‡ Egypt, no doubt, had this name from the son of Ham, Gen. x. 6. but as many names were given under the spirit of prophecy, perhaps the country so often termed, "the house of bondage," was termed מְצָרִים or *distressors*, with a view to the subsequent slavery of Israel. Compare Gen. xxvii. 36. in the Hebrew.

§ יָדֶיהָ—The ן is here supposed to mean *her*; but, on account of this unusual application of the pronoun, perhaps the passage were better rendered, "(As for) Kush, (each of) his hands shall move quickly to Elohim." See chap. x. § xviii. and § viii.

97	198 x & μ	
שָׂרֵי	רִגְמָתָם	יְהוּדָה׃
of princes the	,their bulwark	*Judah*
he observed	*he heaped* stones	יָהּ *Jah*, יָדָה *he praised*,

confessed, see Gen. xxix. 35.

nf	n	i	69
זְבֻלוּן	שָׂרֵי	נַפְתָּלִי׃	גָּעַר 31.
,*Zebulun*	of princes the	.*Naphtali*	thou *Rebuke*
he dwelt, Gen. xxx. 20.		*he twisted*, Gen. xxx. 8.	

ה8	ו 8	i
חַיַּת	קָנָּה	אַבִּירִים ו
of beast wild the	,reed the	*strong* (are who those)
he lived	*he possessed*	[or those who confide]
	עֲדַת	
	of assembly the	
	q. d. an *appointed* meeting	

9	182	ץ9
בְּעֻגְלֵי	עַמִּים	מִתְרַפֵּס
of calves the in	,* *people*-s the	*trampling*
round		

69 or 51ה	6	
בְּזַז	עַמִּים	קִרְבוֹת׃
thou *disperse*	*people*-s the	wars (in that)
[or he hath *dispersed*]		*he approached*

כֶּסֶף	בְּרַצֵּי-
:silver	of fragments on
he desired	*he broke in pieces*

* Here seems to be an allusion to the idolatrous worship of the Egyptians which prevailed even among other nations.

12δ 8 f hβ 12 59

סֶלָה : יְשׁוּעָתֵנוּ : הָאֵל לָנוּ יַעֲמֹס־

.Selah .our salvation of *El* the ,us for *burden a bear* will he

he saved ↓ l. μ 1.

9 76 59

אֹיְבָיו רֹאשׁ יִמְחַץ אַךְ־אֱלֹהִים 22.

:his enemies of *head* the *deeply strike* will *Elohim* But

9 182 1 ד

בַּאֲשָׁמָיו : מִתְהַלֵּךְ שֵׂעָר קָדְקֳדָ

.his guiltinesses in about *walk*-ing one of hair the head the of top the

he was guilty *he stood an end* *he bowed the head*

76 ו 55ה

נְגִנִים אַחַר שָׁרִים קָדְמוּ 26.

;instruments on playing those ,*after* ;*sing*-ers the before Went

he struck as an instrument *he came before*

6 m 77 6

בְּמַקְהֲלוֹת 27. תֻּפֵּפוֹת : עֲלָמוֹת בְּתוֹךְ

assemblies the In .*tabors beat*-ing virgins the ,*midst* the in

he assembled from their *hidden* or re-

tired state before marriage

i mγ i ן a 71

יִשְׂרָאֵל : מִמְּקוֹר אֲדֹנָי אֱלֹהִים בָּרְכוּ

.*Israel* of fountain the from *Adonay* ,*Elohim* ye *bless*

Ps. lxviii. 9. *to spring up* *to judge*

19ה 74 ch.x.§ ii. i

רֹדָם צָעִיר בִּנְיָמִן שָׁם 28.

,their ruler *little* *Benjamin* (is) *There*

he had dominion Ps. vii. 1.

(··) for (ᵛ) irregularly, see 19. α and γ.

ר	n	hβ ר	
הָרִים	גַּבְנֻנִּים	הַהָר	חָמַד
(with) *mountain*-s ye O	ridges (is this) ? the *mountain* (which)		*desired* hath
	gibbosity		

73 י		59	
אֱלֹהִים	לְשִׁבְתּוֹ	אַף־יְהוָה	יִשְׁכֹּן
Elohim	; it inhabit to	*Jehovah surely*	(there) *dwell* will
	he sat. א 2.		

50 lα		ב 7	
לָנֶצַח :	18. רֶכֶב	אֱלֹהִים	רִבֹּתַיִם
ever for.	* of chariots The	*Elohim* (are)	,myriads two
	he rode		*he multiplied*

9	ה n	i ן a	19	ה i
אַלְפֵי	שִׁנְאָן	אֲדֹנָי	בָּם	סִינַי
of thousands	; [repeated] † repetition	*Adonay*	them among (is)	*Sinai* (at as)
he led	*he doubled*	*to judge*	‡	*bush*

ch.x.§ xvii.	i ן a	78	
בַּקֹּדֶשׁ :	20. בָּרוּךְ	אֲדֹנָי	יוֹם יוֹם
.sanctuary the in	*Blessed*	! *Adonay* (be)	*day* (unto) *day*
he separated		*to judge*	

* רֶכֶב as here, is often a collective noun, *q. d.* chariotry: in like manner סוּס *a horse*, is used for cavalry, or horses.

† ה is supposed to be changed into א. See the close of chap. i. of the Grammar.

‡ ב without dagesh in בָּם is irregular, as י ending אֲדֹנָי (*adō*-nā'y) is a consonant, and here not quiescent or mute according to the points. See א 1, 2, and 3.

18 10 6 | ה 106 | f

וְאֵבְרוֹתֶיהָ | בַּכֶּסֶף | נְחֻפָּה | יוֹנָה

her pinions and | ,*silver* with | *covered* (is which) | dove a

strong | *he desired* | ξ, and π 1. | which being defenceless is exposed to rapine and *oppress*-ion

73 46 | f | 1

בְּפָרֵשׂ 15. | חָרוּץ : | בְּיַרְקְרַק

of scattering the In | .* gold native | of verdancy the with

he spread | *he cut short*, from the small- | *he did spit*, a green sprout

χ 1. | ness of its pieces | ת, and π 3.

118 | 18α

תִּשְׁלֶג | בָּהּ | מְלָכִים | שַׁדַּי

snow (as) be shall she | ,her for | kings | *Shadday*

he reigned | ש *who*, דַּי is *all sufficient*

191 66 | 50 | nf

תְּרַצַּדוּן | לָמָּה 17. | בְּצַלְמוֹן :

,† *leap* ye will | *Why* | .*Tzalmon* in

ς 4. | *image*

---

* *Milton*, speaking of the serpent, says, "With burnish'd neck of *verdant* gold." This with the preceding and following verses is variously rendered.

† This word occurs only here. Our translators seem to have followed the Targum:—but may it not be rendered, according to the meaning of the word in Arabic, "look attentively, enviously, or insidiously?" *Dr. Horne* has it, "Why *look ye askance as with envy*, ye high hills?"—The Seventy Ὑπολαμβάνετε.—*Aq.* ἐρίζετε.—*Sym.* περισπᾶσθε.—*Jerome*, "contenditis."

31 106 ה	8א		119 42 ן
וְנִלְאָה	נַחֲלָתֶךָ	אֱלֹהִים	תָּנִיף
wearied being also	thy *inherit*-ance	,*Elohim* O	*drop to* madest thou
	μ 2. and ω 1.		*to wave as the hand*

59 נ	i ן a		18 53 ם
יִתֶּן־	אֲדֹנָי 12.	כּוֹנַנְתָּהּ :	אַתָּה
give will	*Adonai*	.[it] establish didst	*thou*
	to judge	44 *to make ready*	

ב		135 ם h	
רָב :	צָבָא	הַמְבַשְּׂרוֹת	אֹמֶר
.great	*assembly* an	(are) *publish*-ing (women) the	,word the
ω 2.		(see Exod. xv. 20. 1 Sam. xviii. 6.)	*he said*

190 64 נ	190 64 נ	6	9α
יְהֹדוּן	יְהֵדּוּן	צְבָאוֹת	מַלְכֵי 13.
: flee shall they	,flee shall	hosts	of Kings
ϱ 1. and ω 3.*	*he moved quickly*	*he assembled*	*he reigned*

8 ה	60 ם		
וְנָוֹת	תְּחַלֵּק	בַּיִת	שָׁלָל :
abiding (she) and	share shall	*house* the (in)	.*spoil* the
he dwelt	*he was smooth, parted*		*he loosed*

9α	5 α & β	191 66	
כַּנְפֵי	שְׁפָתָיִם	בֵּין	אִם־תִּשְׁכְּבוּן 14.
of *wings* the (as be shall ye)	,fire-ranges the	*among*	*lie* should ye *If*
	he disposed		

• The next word preceding is pointed so as to correspond with this, but *that* should regularly have been יְהֵדּוּן.

55 76

אַךְ סוֹרְרִים שָׁכְנִי צְחִיחָה :

but rebelling those inhabited have .(place) parched a

but *he turned aside, was refractory* *he dwelt* *he was clear*

13α 50 73 46ι

8. אֱלֹהִים בְּצֵאתְךָ לִפְנֵי עַמֶּךָ

Elohim O thy *forth going* in *before* ,thy *people*

ε. δ 3. and ω 4.

2c nf 73 46

9. אֶרֶץ סֶלָה : יְשִׁימוֹן בְּצַעֲדֶךָ

earth The .*Selah* ,desert the through thy walking in

he was desolate *he stepped*

50 55 52

מִפְנֵי נָטְפוּ אַף־שָׁמַיִם רָעָשָׁה ו

of presence the at *down dropped* *heavens* the *yea* *;trembled*

ω 3.

ה i 21

אֱלֹהִים מִפְנֵי סִינַי זֶה אֱלֹהִים

,*Elohim* *of presence at* *Sinai* *this* *;Elohim*

bush

---

6 i 9

נְדָבוֹת 10. גֶּשֶׁם : יִשְׂרָאֵל אֱלֹהִים

liberal-ities of *rain* A .*Israel* of *Elohim* the

he was free ch. x. § ii. שָׂרָה *he had power as a prince*

(with) אֵל *God*, or *El*

71		i וה	6
וְעִלְזוּ֥	שְׁמֽוֹ׃	בְּיָ֑הּ	בָּעֲרָבוֹת׃
exult and	,his *name*	*Jah* by *he was.*	* deserts the through *q. d.* a gloomy place.—*mixed,* evening

f	8ה	50
יְתוֹמִ֑ים׃	אָ֝בִ֗יו 6.	לְפָנָֽיו׃
,fatherless the *bereaved*	of father A From the *acquiesce*-nce or satisfaction a father feels in regarding his child	.him *before*

f	6 n	8ח
בִּמְעוֹן	אֱלֹהִ֥ים	וְדַ֖יַּן
of *habitation* the in ⁂ 1.	*Elohim* (is)	,widows *he compressed*	of *judge* a and

i	132ו	ch.x. § ii.
יְחִידִ֥ים	מוֹשִׁ֗יב	קָדְשֽׁוֹ׃ 7.
ones solitary *he united*	dwell to causing is *he sat*	*Elohim*	.his holiness *he separated*

6 f	i	132ו	hε
בַּכּוֹשָׁר֣וֹת	אֲסִירִ֑ים	מוֹצִ֥יא	בַּ֝יְתָה
,† (places) agreeable into *he was right*	*bound* those	forth bringing *he did go forth*	,home at *q. d. house*-wards

* *Viz.* "in the tabernacle," &c.—The Seventy, *Symmachus*, *Jerome*, *Lowth*, &c. concur in the above rendering. Compare verse 8. and Isaiah xl. 3.

† *Theodotion* renders εν ευθυτησιν, "in righteousness." Our translators seem to have regarded this word as if derived from קָשַׁר *he was bound*. Compare the remarks at the close of chap. i. of the Grammar.

6 ה	9	2 ן f m	53 ן
עֹלוֹת 15.	בְּמֶתֶנֵינוּ :	מוּעָקָה	שַׂמְתָּ
of offerings Burnt	.our *loin* s upon	op-*press*-ion	*placed* hast thou
he ascended			

2		121	ה
עִם־קְטֹרֶת	לְךָ	אֶֽעֱלֶה־	מֵיחִים
of incense *with*	,thee to [offer]	*ascend* to make will I	ones fat
he fumed	τ 1. and ω 5.	μ 1.	*wiped out* *

	ch. x. § vii.	63	
עִם־	בָּקָר	אֶֽעֱשֶׂה	אֵילִים
with	Ox the	offer will I	; *ram*-s
	q. d. look-ers from the staring eyes of oxen	*he made*, prepared, &c.	*strength*

129 ן34 ח			f
לֵאלֹהִים׃	שִׁירוּ lxviii. 5.	סֶלָה :	עַתּוּדִים
,*Elohim* to	ye *Sing*	.*Selah*	.goats
ε.			*he prepared*

74	71 ל	8ι	71 ה
לָרֹכֵב	סֹלּוּ	שְׁמוֹ	זַמְּרוּ
riding is who him for	way a ye raise	,his *name* (to)	ye sing
he rode			
ch. iv. h β and δ.	*he exalted*		*he pruned*

* Or מֻחַ *marrow*, or *fat*, may be taken as a radical noun, which, in forming the plural, changes (וֹ) into (ֹי), but in many copies the י is omitted. The singular form occurs but once, and then is pointed with cholem without ו: thus, מֹחַ, Job xxi. 24.

П61 42		18 f
תְּמוֹגְגֶנָּה	בִּרְבִיבִים	גְּדוּדֶיהָ
,her softened hast thou	showers with	,her surface
to melt	*he multiplied*	*he invaded*—*q. d.* what is as-
	q. d. innumerable drops.	saulted by the plough, &c.

6ה	64 42	П61 42	
נְאוֹת	יִרְעֲפוּ 13.	תְּבָרֶכְךָ :	צִמְחָהּ
of pastures the (on)	*dropped* have They	,*blessed* hast thou	her produce
he was pleasant		*he kneeled*	*he sprung up*

	65 42	6γ	ן	m
	תַּחְגַּרְנָה :	גְּבָעוֹת	וְגִיל	מִדְבָּר
	girded been have	*hill*-s the	*exult*-ation (with) and	wilderness the
	ξ.			*he led, spoke*

	hα		55
וְעֲמָקִים	הַצֹּאן	בָּרִים ו	לָבְשׁוּ 4.
vallies the and	; flocks the (with)	pastures the	*clothed* been Have
he was deep	*sheep*	*q. d.* fields in which *lamb*-s, &c. feed	[or " Have put on"]

	172 42	ר	64 42
אַף־	יִתְרוֹעֵעוּ	בָּר	יַעֲטְפוּ־
yea	,shouted have they	; corn	(with) *covered* been have
	he did break	*q. d. pure* grain	ξ, ψ 2. and ω 1.

	m	ן111	ן122 42
	בְּמָצוֹדָה	הֲבִאתָנוּ lxvi. 11.	יָשִׁירוּ :
	; net a into	us brought hast Thou	.*sung* have they
	q. d. an instrument of *hunt*-ing	*to come*	

	19 6 ה נm	55 ה	m
פְּקַדְתָּ lxv. 10.	מַכּוֹתָם :	הָיוּ	פִּתְאֹם
visit didst Thou	.their strokes	*been have*	*sudden*-ly
	he smote		

18 34ן61ח36		h
וַתְּשַׁקֶּהָ		הָאָרֶץ ו
: * her *desire* brought hast and		land the

	בt
	רַבַּת
	greatly
	he multiplied

			18 119 42
מָלֵא	אֱלֹהִים	פֶּלֶג	תַּעְשְׁרֶנָּה
of *full*	*Elohim*	of river the	(from) her enriched hast thou
		he divided	*he became rich*

	ה n	119 42 ן
כִּי־כֵן	דְּגָנָם	תְּכִינֵם
so when	,their corn	prepared hast thou
	he multiplied	*to make ready*

				119 42 ן
מָיִם	תְּכִינָם :	11.	תְּלָמֶיהָ	רַוֵּה
:waters	.her prepare didst thou		her *Furrow*-s	,watering (by)
Ps. xviii. 17.				*he descended* into.

46 73ח	46 73ח
נַחֵת	רְוָיָה
penetrating (by)	,watering (by)
	he was wet

* Or, "and hast watered her," from שָׁקָה *he wetted, drunk.* With this agree the Seventy, εμεθυσας—the *Vulgate*, "inebriasti"—*Symmachus*, ποτισεις—and *Jerome*, "irriga."

f			21
לְשׁוֹנָם	כַּחֶרֶב	שָׁנְנוּ	אֲשֶׁר lxiv. 4.
; their *tongue*	sword a like	*sharpened* have	*Who*

χ 2. and h δ.

ר	ץ		55
מָר :	דָּבָר	חִצָּם	דָּרְכוּ
.bitter	word a (even)	their arrow	levelled have they
ω 2.		*he divided*	*he trod*

	ם	6	64
חֻפָּשׂ	תַּמְנוּ	עוֹלֹת	7. יַחְפְּשׂוּ־
search a	completed have they	,iniquities	*search* will They *
	he finished	Π. *he acted unjustly*	ξ.

155ח

מְחֻפָּשׂ	וְקֶרֶב	אִישׁ	וְלֵב
:*searched* thoroughly	of part inward the both	*man* (each)	(is) *heart* the and
	he approached		

19γ32 117:36

ץ

עָמֹק :	8. וַיִּרֹּם	אֱלֹהִים	חֵץ
.deep	them at shot hath But	*Elohim*	; arrow an
	he directed, aimed		*he divided*

o see chap. viii. 29. and 31 α 2.

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* *Houbigant* would divide the letters in the former part of this difficult verse, thus יחפשו עולת תמנו חפשם חפשו קרב. *Bythner* and others consider תַּמְנוּ as the third person masculine plural past Kal, for תָּמְמוּ or תַּמּוּ the נ being inserted in the place of מ or a double dagesh, by a Chaldaism.

2c 52 П63

אֲשַׁחֲרֶךָּ צָמְאָה לְךָ ו נַפְשִׁי׃

,my soul thee for *thirsted* hath : thee seek will I early

he was dusky, the dawn, early.

χ 2.

2 2c 51

בְּאֶרֶץ־צִיָּה בְּשָׂרִי לְךָ כָּמַהּ

dryness of land a in ,my *flesh* thee for longed hath

ch. x. § ii. π 3. π 2. *he desired*

ch.x.§ xlvii.

28 122 נ

עַל־ 11. יַגִּירֻהוּ בְּלִי־מָיִם : וְעָיֵף

by it *out pour* would They .*waters without* *weary* and

ג 3. and rule 28. Ps. xviii. 17.

ה8 ה9

שֻׁעָלִים מְנָת חֶרֶב יְדֵי־

foxes of portion a sword the of means

q. d. burrowers, *hollow*. *he numbered* *he wasted* hands—ch. x. § xx.

59 ה 64

בֵּאלֹהִים יִשְׂמַח וְהַמֶּלֶךְ 12. יִהְיוּ׃

,*Elohim* in rejoice shall king the And .*be* shall they

ε. *he was glad* *he reigned*

105 h 167

כִּי בּוֹ הַנִּשְׁבָּע כָּל־ יִתְהַלֵּל

but ; him by swearing is who *one every* glory shall

he satisfied *he praised, was mad*

9 76 ה 90

שָׁקֶר׃ דֹּבְרֵי־ פִּי סָכֵר

.*lie* a *speak*-ing those of *mouth* the *closed* be shall

ל 2. and ω 2.

66

תִּבְטְחוּ	בְּעֹשֶׁק	וּבְגָזֵל	אַל־
trust should ye	,*oppress*-ion in	rapine in and *he ravaged*	*not*

66

תְּהִבָּלוּ׃	חַיִל ו	כִּי־	יְנוּב
:vain become should ye ω 3.*	substance (on) *strength*	*though*	,increase should it *to produce*

124ן

אַל־תָּשִׁיתוּ	לֵב :	12. אַחַת ו	דִּבֶּר
set should ye *not*	.*heart* the	Once *he united.*	*spoke*-n hath

see Psalm xxvii. 4. note.

21 7נה

אֱלֹהִים	שְׁתַּיִם־זוּ	שָׁמָעְתִּי	כִּי	עֹז
;*Elohim*	*this* † twice *he doubled*	*heard* have I ω 2.	*that*	(is) strength *he was strong*

לֵאלֹהִים :	אֱלֹהִים ו lxiii. 2.	אֵלִי	אַתָּה
.*Elohim* to	,*Elohim* O	my *El*	,(art) *thou*

ε.

* *Tiphkha*, sometimes in the metrical books, acts as a pause, and lengthens the sound of the vowel points. See Grammar, ch. iii. § iii.

† שְׁתַּיִם seems to be a contraction of שנתים, as בַּת *a daughter*, is of בִּנְת. See chap. xi. ת 7.

f 3 ן f

עַל־אֱדוֹם רַחְצִי סִיר מוֹאָב 10.

Edom over ,my *wash*-ing of pot a (be shall) *Moab*
he was red *to turn aside* *q. d.* from (my) father
see Gen. xix. 36, 37.

121

אַשְׁלִיךְ נַעֲלִי עָלַי פְּלֶשֶׁת

cast will I ; my sandal *over* *Philistia*
q. d. a sole *fastened* ch. x. § xlvii.
to the foot

178 ח66

הִתְרוֹעֲעִי : עַד־אָנָה lxii. 4. תְּהוֹתְתֶּם

.thou shout (soul my O) *when* *Until* *mischief imagine* ye will
q. d. To break the order [occurs only here]
of the air

ה i 97ח

עַל־אִישׁ תִּרְצְחוּ כֻלְּכֶם כְּקִיר

? man a *against* * slain be shall ye :you of *all* wall a as (be shall ye)
he slew *q. d.* that which *meets*
and opposes our way

ה31 79h ch. x. § viii. ה31 78

אַל־ 11. הַדְּחוּיָה : גָּדֵר נָטוּי

Not .*impelled* been (has) which *fence* a (as) ,inclined
he stretched out

---

* The western Jews after *Ben Asher* read תִּרְצְחוּ for תְּרָצְחוּ in Pual; but the eastern after *Ben Naphtali* read it in Piel:—thus תְּרַצְּחוּ.

f ה117ב36 ן59 36

וַיַּךְ יוֹאָב וַיָּשָׁב

Edom *smote he* and *Joab* re-*turn*-ed when

he was red ϱ 3. and λ 1. ω 7.

ch.x.§ x. ה i ה

עֶשְׂרִ֣ים שְׁנַ֣יִם מֶ֖לַח בְּגֵ֣יא־

ten two *,salt* of valley the in

he doubled *he grew higher and higher*

18 53 186 111

פְּצַמְתָּ֣הּ אֶ֔רֶץ הִרְעַשְׁתָּ֖ה 4. אָ֑לֶף :

:her *open broken* hast thou *;earth* the *tremble* to made hast Thou .thousands

[occurs only here] *he led*

ה 111 ן52 9 69

הִרְאִ֣יתָ 5. כִּֽי־מָטָ֖ה : שִׁבְרִ֣יהָ רְפָ֑ה

see to caused hast Thou .shaken hath she *for* her breaches assuage

to slide *he broke* *he relaxed*

ה 111 ה

יַ֣יִן הִשְׁקִיתָ֔נוּ קָשָׁ֖ה עַמֶּ֑ךָ

of *wine* the us drink to made hast thou :(thing) *hard* a thy *people*

he wetted

ם 9 76 186ן32 53

גֵּ֣ס לִירֵאֶ֑יךָ 6. נָתַ֖תָּה תַּרְעֵלָ֣ה :

banner a ,thee *fear*-ing those to *given* hast Thou .confusion

ω 1. *he was violently shaken*

181

לְהִתְנוֹסֵ֥ס מִפְּנֵי־ קֶ֝שֶׁט סֶֽלָה :

waved be to *of* *because* .*truth* the .*Selah*

ה ch.x.§ xlvi.kα ו 10 6

חַי אֵשׁ כְּמוֹ־ סִירוֹתֵיכֶם

.living ;*bramble* (burning) the (yet while) so * your pots

he lived *to turn aside*

64 59 nf ה

יְשׁוּבוּ lix. 7. : יִשְׁעֲרֻנּוּ כְּמוֹ־חָרוֹן

re-*turn* will They .him *tempest a with as away hurl* shall (God) ,wrath (in) as

he stood on end, was afraid *he burned*

ז 64 37 ה 64 lα

וְיָסֹבְבוּ כַּכֶּלֶב יֶהֱמָיוּ לָעֶרֶב

round go will and ,*dog* a as noise a make will they ,evening the in

he turned *he tumultuated* *he mixed*

ch. x. § xl. ה 131 46 ו

אֶת בְּהַצּוֹתָו lx. 2. עִיר :

(with) his *striving* In .city the

he burst forth. flew away *q. d.* a place of stir—*to stir up, blind*

ch.x.§ xl.

צוֹבָה וְאֶת־אֲרָם נַהֲרַיִם אֲרָם

,*tzobah* *Aram* and ,*naharaim* *Aram*

---

* Many of Dr. *Kennicott's* codices read as above; the common text omits the ן. The order of the translation is, "Before they can make your pots to feel the burning bramble, as in wrath, so, while yet living, God shall hurl him away as with a tempest." A similar phraseology occurs, Psalm lv. 16. יֵרְדוּ שְׁאוֹל חַיִּים, "They shall go down to the grave *living*."

i	6 m	19 ה	19 9 ן
כְּפִירִים	מַלְתְּעוֹת	בְּפִימוֹ	שִׁנֵּימוֹ
lions young the	of grinders the	: their *mouth* in	their teeth
he covered	*he broke in pieces*		*he sharpened*

f	kα		69
שַׁבְּלוּל	כְּמוֹ 9.	יְהוָה :	נְתוּץ ו
* of snail a	As	.*Jehovah* O	thou *destroy*
ch. x. § ii.			

2 ו		59	ס t
אֵשֶׁת	נֵפֶל	יְהַלֵּךְ	תֶּמֶס
,wo-*man* a	of abortion an (as)	: away pass shall (each)	melting
	he fell	ch. x. § viii. *he walked*	*he made liquid*

122 ן	50		78 ה
יָבִינוּ	בְּטֶרֶם 10.	שָׁמֶשׁ :	בַּל־חָזוּ
feel to make can they	*Before*	.*sun* the	† *seen* having *not*
to understand		ω 2.	compare Job iii. 16.

* Some derive this word from יָשַׁב, *he sat* or *dwelt*, ב *in*, and לוּל *a shell*. The word occurs no where else: it is rendered by the Seventy *κηρος*, *wax*. As שִׁבְלֶת means "a torrent," (see Psalm lxix. 3. 16.) May not שַׁבְּלוּל תֶּמֶס be rendered "a torrent of melting?" See Isaiah xxxiv. 3.

† Bishop *Horsley* considers this word as the participle paoul, חָזוּף the final ף being omitted, as in הֶעָשׂוּ, Job xli. 24. in the English version Job xli. 33. It is commonly considered as the third person plural past tense Kal.

19	2ם		18
לָמוֹ	חֲמַת־ lviii. 5.	סֶלָה :	בְּתוֹכָהּ
(is) them to	poison The	*Selah*	it of *midst* the into
	he was hot. q. d. inflammatory		

kα	2ם	2ה
כְּמוֹ־פֶתֶן	נָחָשׁ	חֲמַת־	כִּדְמוּת
asp the as	; * serpent a	of poison the	of *like*-ness the as
	he observed, divined		x 1.

117

6.			
אֲשֶׁר	אָזְנוֹ :	יֵאָטֵם	חֵרֵשׁ
which	: his ear	*close* will (that)	deaf
	he hearkened		*he ploughed, was silent*

74	134ח		59
חוֹבֵר	מְלַחֲשִׁים	לְקוֹל	לֹא־יִשְׁמַע
of chanter the (of)	; † whistlers the	of sound the to	*hear*-ken will *not*
q. d. he joined words for producing charms	*he whispered.* χ 2.	*voice*	

69		155ח	
הָרֹס־	אֱלֹהִים 7.	מְחֻכָּם :	חֲבָרִים
thou break	,*Elohim* O	.[instructed well] skilful made	incantations
he broke through. ↓ 1.		*he was wise*	

* The sharp sight of the serpent was proverbial: hence it is called נָחָשׁ, *i. e. the viewer.* This is the word which denotes the first tempter of man as seen Gen. iii. 1. With this passage compare in Hebrew Eccles. x. 8, 11. Gen. xlix. 17. Num. xxi. 9, 10. and in Greek John iii. 14, 15.

† On the coast of Coromandel an Indian was seen to bring out a serpent from a garden *by the sound of a flageolet.* See *Parkhurst's* Lexicon under לָחַשׁ.

f 51

כָּל־ אֱנוֹשׁ שְׁאָפָנִי כִּי־ אֱלֹהִים

all :man me *after panted* hath *for* ,*Elohim* O

he was infirm α and β.

59 74

נַפְשִׁי lvii. 5. יִלְחֲצֻנִי : לֹחֵם הַיּוֹם

(is) my Soul .me op-*press* would he *fight*-ing *day* the

he breathed

76 189 63

לְהָטִים אֶשְׁכְּבָה לְבָאִים בְּתוֹךְ

(even) ,ones *burn*-ing (among) *lie* must I ,*lion*-s of *midst* the in

ץ 2ה 19 ן 9ה

וְחִצִּים חֲנִית שִׁנֵּיהֶם בְּנֵי־אָדָם

,arrows and spear a (are) their teeth ,man of sons the

q. d. wood split or *divided* *pitched a camp* *he sharpened* *he built*

into slender shafts

2ד 3f f

רֶשֶׁת 7. חַדָּה : חֶרֶב וּלְשׁוֹנָם

net A .*sharp* sword a (is) their *tongue* and

ς 1. *he wasted*

2c 51 9 113ן

נַפְשִׁי כָּפַף לְפָעָמַי הֵכִינוּ

:my soul down bowed hath ,my steps for prepared have they

he breathed *he curved* *he smote* *to make ready*

55 2 ן 11 50 55 ה

נָפְלוּ שִׁיחָה לְפָנַי כָּרוּ

fallen have they ,pit a me before *digged* have they

to incline

	ה		6
לִבּוֹ	וְקְרָב־	פִּיהוּ	מַחֲמָאוֹת
:his *heart* (in was)	war but	,his *mouth*	* (of words) *butter*-y the
	he approached		μ 2.

19		9	ד 55
וְהֵמָּה	מִשֶּׁמֶן	דְּבָרָיו	רַכּוּ
(were) *they* but	,oil than more	his words	*soft* were
	he was fat	*he spoke, led*	

		127	6
יְהֹוָה׃	עַל־יְהוָה ו	23. הַשְׁלֵךְ	פְּתִחוֹת :
,† thy gift	*Jehovah upon*	thou *Cast*	.(swords) drawn
he gave			*he opened*

נ 59		ה35 ם59		17
יִתֵּן׃	לֹא־	יְכַלְכְּלֶךָּ׃		וְהוּא
permit will he	*not*	:‡ thee sustain will		*he* and
he gave		*q. d. complete*, or make up the daily waste of the body		

ן 69	i	73 46		f
חֲנֵנִי lvi. 2.	לַצַּדִּיק :	מוֹט		לְעוֹלָם
,me to *gracious* thou Be	.righteous the to	*slid*-ing a		ever for
δ 3.	*he was just*			*he hid*

* The common reading is מַחֲמָאֹת, but more than Seventy of Dr. Kennicott's codices read as above.

† Or "thy supply," *viz.* the care of supplying thee. Compare 1 Pet. v. 7.

‡ Compare Gen. xlv. 11.

		m	189 ן 121
מֵרוּחַ	לִי	מִפְלָט	9. אָחִישָׁה
of wind the from	me for	escape an	*hasten* would I
he breathed		*he delivered*	
48	48		נ n
יַחְדָּו	15. אֲשֶׁר	מִסָּעַר :	סֹעָה
together	*Because*	.tempest the from	,* rushing
		he was tempestuous	*he removed*
			126
אֱלֹהִים	בְּבַיִת	סוֹד	נַמְתִּיק
Elohim	of *house* the unto	,*secret* a	† *sweet*-en would we
55			68ה
חָלְקוּ ו 22.	בְּרָגֶשׁ :	נְהַלֵּךְ	
smooth Were	.multitude a with	† *walk* would we	
he parted	*he met together*		
	ω 2.		

* The Hebrew language delights in using the noun for the adnoun, " the wind of rushing," for " the rushing wind." Compare chap. x. § ii. The Greek of the New Testament seems frequently to be influenced by this Hebrew idiom, *e. g.* Philip. iii. 21. τῷ σώματι τῆς δόξης ἀυτῦ, ' to his glorious body,' literally, " to the body of his glory."

† The future is often used in Hebrew, as we use " would" in English, to denote *a past customary act*, *e. g.*

" His listless length at noontide *would* he stretch,
And pore upon the brook that bubbles by." *Gray.*

" ———————— All these to hear
Would Desdemona seriously incline,
But still the house-affairs *would* draw her hence." *Shakespeare.*

See Psalm l. 19. xliv. 13—15. and Grammar chap. x. rule 42.

	ה 3		51ה 36
סֶלָה :	חַיִּים	מֵאֶרֶץ	וְשָׁרְשְׁךָ
.*Selah*	.ones *living* the	of land the from	thee up *root* shall and
			χ 1. ω 1.

ה 121	ה 69		193 127
אָרִיד	וַיַּעֲנֵנִי	לִי	הַקְשִׁיבָה lv. 3.
depressed be shall I	:me *answer* and	me to	*Hearken*
he had dominion	μ 2.	τ 2.	

	ן 121 37		וו
מִקּוֹל 4.	וְאָהֵימָה :		בְּשִׂיחִי
of *voice* the of account On	.*noise a make* shall I and		my meditation in
	to disturb		*to meditate*

	ן 8	50		74
כִּי־	רָשָׁע	עָקַת	מִפְּנֵי	אוֹיֵב
for	,ungodly the	of op-*press*-ion the	*of* because	,*enemy* the
	he was unjust			

	נ		ן 122
וּבְאַף	אָוֶן	עָלַי	יָמִיטוּ
wrath in and	,iniquity	me *upon*	*slide* would they
he was angry	*labour*		*i. e.* impute insidiously

	2		64
וְרַעַד	יִרְאָה 6.		יִשְׁטְמוּנִי :
trembling and	*Fear*		.me *against malice bear* will they

2	ה ח60 37		ן59 ch. x. § viii.
פַּלָּצוּת :	וַתְּכַסֵּנִי	בִּי	יָבֹא
.horrour	me *cover* will and	,me upon	*come* will (each)
he trembled			

60 ה6 lii. 4. f ה6

תַּחְשֹׁב הַוּוֹת יְרוּשָׁלִָם : חוֹמוֹת

devise will Injuries .* *Jerusalem* of *wall*-s the

he thought *he was*

74 155ח f 3f

עֹשֶׂה מְלֻטָּשׁ כְּתַעַר לְשׁוֹנֶךָ

working ,*sharpened* *razor* a like : thy *tongue*,

he made *penknife*

50 lα 59 נ i

לָנֶצַח יִתֹּצְךָ 7. גַּם־־אֵל רְמִיָּה :

;*ever for* thee *destroy* shall *El* *Moreover* .deceit

ϱ 1. and see 8 μ. *he cast*

59 ה 37 נ 59

יַחְתְּךָ וְיִסָּחֲךָ מֵאֹהֶל

,† thee away take shall he thee *out pluck* shall and ,tabernacle the from

μ 1. and ξ. and 31 α 2. *he spread a tent*

* Three distinct derivations of this word have been given, *viz.* יִרְוֹשׁ "he shall *inherit*" שָׁלוֹם "peace;" יִרְאוּ "they shall *see*" שָׁלוֹם "peace;" and יִרְאוּ "*fear* ye" שָׁלֵם "*Salem*." It is written יְרוּשָׁלִַם or יְרוּשָׁלַ־ִם, like a Dual, as some suppose, from the junction of the *two* hills Moriah and Sion.

† This word is derived by some from חָתַת *he was broken*; but by others from חָתָה *he took away*; or, according to Parkhurst, *he kept fire lighted*. See Prov. vi. 27. and xxv. 22.

61 | 54 ה | 9ה i

תִּצְדַּק | לְמַעַן | עָשִׂיתִי | בְּעֵינֶיךָ

just pronounced be shalt thou | *therefore* | : done have I | thine eyes in
he made

73 46 | 61 | 73 46

בְּשָׁפְטֶךָ : | תִּזְכֶּה | בְּדָבְרְךָ

.(me) thy *judg*-ing in | *pure* esteemed be shalt thou | ,thy *speak*-ing in
a 4. | *a* 4.

6 ן hδ | 53 | 2ן

בַּטֻּחוֹת | חָפַצְתָּ | אֱמֶת | 8. הֵן־

; parts inward the in | desired hast thou | truth | ,*Behold*
q. d. parts *overlaid* with membranes, &c. | *delighted, was willing.* | *was steady, faithful*

119 ו | 2

תּוֹדִיעֵנִי : | חָכְמָה | וּבְסָתֻם

.me *know* to make wilt thou | wisdom | (part) hidden the in and
he was wise | *q. d. he stopped* from view

63 37 | 61ח

וְאֶטְהָר | בְּאֵזוֹב | 9. תְּחַטְּאֵנִי

; clean be shall I and | *hyssop* with | me offering sin a by purify wilt Thou
he was pure | compare Lev. xiv. 4—7. | compare Ex. xxix. 36. *he missed*

121 | 61ח

אַלְבִּין : | וּמִשֶּׁלֶג | תְּכַבְּסֵנִי

.*whitened* be shall I | *snow* than more and | ,me *wash* wilt thou

61 | nf | nf ה | 193 127

תִּבְנֶה | אֶת־צִיּוֹן | בִּרְצוֹנְךָ | הֵיטִיבָה 20.

build wilt thou | : *Tzion* (unto) | thy pleasure good in | *good* thou Do
dryness. ch. x. § xl. | *he was pleased with*

PART III.

CONTAINING ONE HUNDRED VERSES;

IN WHICH

The following Marks of Reference are generally discontinued.

---

e, Denoting that ה radical is dropped or changed into י.

5, Over the plural termination masculine.

11, 13, and 17, Referring to pronominal postfixes in chap. vi.

Roots which have very frequently occurred in the preceding parts of the Analysis, and most particles, are left unexplained in the parts which follow.

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61 ו	8	61 ח
תֵּשֵׁב	בְּאָחִיךָ	תְּדַבֵּר
Psalm l. 20.	thy *brother* against	;*speak* wilt thou
,*sit* wilt Thou		*he led*

ה	61 נ	
בְּבֶן־	אִמְּךָ	תִּתֵּן־	לְפִי :
of son the against	thy *mother*	forth *give* wilt thou	.*slander*
he built	δ 3.	32. and ↓ 1.	ω 6.

li. 6.	50	54	h ו
לְךָ	לְבַדְּךָ ו	חָטָאתִי	וְהָרַע
,thee Against	thee *only*	,sinned have I	*evil* this and
	δ 3.	*he missed*	

5 mγ

עִמּוֹ עִם : מְנָאֲפִים חֶלְקֵךְ :

,him *with* *with* and : (was) adulterers .thy portion

he did commit adultery *he parted, smooth.*

ω 1. α 1.

f 2c 2 ן 53 ה

וּלְשׁוֹנֵךְ בְּרָעָה שָׁלַחְתְּ פִּיךְ 19.

thy *tongue* and ,*evil* in employed hast thou thy *Mouth*

he sent—emitted, &c.

m 118 42

מִרְמָה : תַּצְמִיד

.deceit * connected hath

he cast *he coupled*

---

* "Thy tongue to fraud has loos'd the reins,
And lie with lie *connected* feigns." *Merrick.*

f	ה 73 46	ו
שְׁאוֹל	לִבְלוֹת	וְצֻיָּרָם
,grave the	of consumption the for (is)	their form and
he asked	*he wore away*	*q. d.* a firm, compacted body.
		to bind closely.

° The marginal reading is וְצוּרָם

nf			
מִכְלַל-	מִצִּיּוֹן l. 2.	לוֹ :	מִזְבֻּל
of perfection the	*Tzion* of Out	.it to (was which) * habitation the of out	
he finished completely	*dryness*		*he dwelt*

h א 63	י 109		ה
הָאוֹכַל 13.	הוֹפִיעַ :	אֱלֹהִים	יֹפִי
eat I Will	*forth shined* hath	*Elohim*	,beauty
see 29 ε.	ע 2.		*he was fair*

	ה	i 5	
עַתּוּדִים	וְדַם	אַבִּירִים	בְּשַׂר
goats	of blood the and	,(bulls) *strong*	of *flesh* the
he prepared	*he was like*		*he published*

ה 61 36		ה 53	63
וַתֶּרֶץ	גֶּנֶב	אִם־רָאִיתָ 8.	אֶשְׁתֶּה :
† consentedst thou then	; thief a	*see* didst thou *If*	*? drink* I shall
he was pleased with	*he stole*		see 31 β.

* Three and twenty of *De Rossi's* codices read מְזֻבָּל, omitting the double dagesh in ז, and taking apparently the מ as formative. In this case may we not render—" And their form is for consumption, the grave is the habitation unto him," *q. d.* every one of them?

† Verbs of the above form frequently drop the final ה in futures. If we deviate from the punctuation, then the word may be derived from רוּץ *to run*, and we may render וַתֶּרֶץ " then thou didst *run*." This accords with the Targum, וְרַהַטְתָּא; and with the Seventy, συνέδραμες.

10 6n ן a 71ח

אַרְמְנוֹתֶיהָ	פַּסְּגוּ	לְחֵילָה	לְבַבְכֶם
; her towers	*distinctly consider*	: her rampart to	your *heart*
q. d. exalt-ed buildings		*strength*	

48 66ח 50

אַחֲרוֹן :	לְדוֹר	תְּסַפְּרוּ	לְמַעַן
following	generation the to	*tell* may ye	*that*
	to dwell		

2ה f 6 59ח ה e

וְהָגוּת	חָכְמוֹת	יְדַבֵּר	פִּי xlix. 4.
of meditation the and	: wisdoms	*speak* shall	*mouth* My
he meditated	[(things) *wise* or]	*he led*	

nf ה 59 136 6 t

פְּדְיוֹן	וְיִקַר 9.	תְּבוּנוֹת :	לִבִּי
of redemption the	*precious* been hath For	.*understand*-ings	,my *heart*
he redeemed	see 29 γ.	[(.things) discreet or]	δ 3.

f 40

כַּצֹּאן 15.	לְעוֹלָם :	וְחָדַל	נַפְשָׁם
flock a Like	.ever for	*ceased* hath it and	,their soul
sheep	*he hid*		*he breathed*

ה 59 ן 55 f

יִרְעֵם	מָוֶת	שַׁתּוּ	לִשְׁאוֹל
: them upon *feed* shall	death	; appointed been have they	grave the to
see 31 α 2.	*to die*	*to set*	*he asked*

19α ה 64 37

לַבֹּקֶר	יְשָׁרִים	בָּם	וְיִרְדּוּ
,morning the at	upright the	them over	*dominion have* shall and
he looked	*he was straight*		

8 α & γ 158

נוֹף יְפֵה xlviii. 3. לְךָ׃ מְבוֹאוֹת

,situation of Beautiful .thee to coming (be shall)

to drop, wave. *he was fair* ω 5. *to come*

nf ר mγ

צִיּוֹן הַר־ הָאָרֶץ כֹּל־ מְשׂוֹשׂ

,*Tzion* *Mount* (is) *earth* the *all* of joy the

dryness ω 2. ψ 1. and 2. *to rejoice*

8א ה f 9 7

מֶלֶךְ קִרְיַת צָפוֹן יַרְכְּתֵי

king the of city the ,*north* the of *side*-s the (on)

he reigned *q. d.* a place where build- *he hid*

ings, &c. *meet*

ב i π61

רָב׃ 8. בְּרוּחַ קָדִים תְּשַׁבֵּר

.great wind With * east an *break* wilt thou

he multiplied *he breathed* *he came before*

ה6 34ו 129

אֳנִיּוֹת 14. תַּרְשִׁישׁ׃ שְׁיתוּ

of ships the .*Tarshish* ye *Set*

q. d. vessels fitted for *approach*-ing [a pluriliteral whose com- various coasts. *he sought occasion* position is dubious.]

---

* Let a person stand at Jerusalem with יָמִין the *south*, on his right hand, compare Psalm xlv. 5. the *northern* country of Samaria will be on the *left hand*, see Ezek. xvi. 46. the *western* sea will be אַחֲרוֹן *hindermost*, Deut. xi. 24. and the EAST will be BEFORE him. Thus the application of קָדִים as above, is apparent.

i 3 f 83 י

בְּכֶתֶם לִימִינֶךָ שֵׁגָל נִצְּבָה

of *gold pure* the in thy *hand right* at spouse the *stand did*
he marked *he lay with*

נה2 2 f

מֶלֶךְ בַּת־ כָּל־כְּבוּדָּה* 14. אוֹפִיר׃

king the † of daughter the (is) glorious *All* .*Ophir*
he reigned *he built* *he was heavy*

6 mγ 48

זָהָב מִמְשְׁבְּצוֹת פְּנִימָה

(is) *gold* of studs with adorned cloth from ;‡ *within*
he inclosed

ו145 6γ f

תּוּבָל לְרִקְמוֹת 15. לְבוּשָׁהּ׃

brought be shall she (garments) *embroidered* In .her clothing
x 1. *he clothed*

18β 10ה 6 49 6 f

רֵעוֹתֶיהָ אַחֲרֶיהָ בְּתוּלוֹת לַמֶּלֶךְ

,her companions ,her *after* *virgins* the : king the to
he fed α and μ 1. *he reigned*

---

* Dagesh, as above, after shurek is irregular. The word should have been pointed כְּבוּדָּה, or else כְּבֻדָּה.

† The radical נ which is dropped in the singular of this word (בַּת) appears in the plural. See verse 10.

‡ *Parkhurst* says, "within," *viz* "the palanquin or litter." The word is, however, in all other places, applied to the interior of a building. See 1 Kings vi. 19. *et al.*

ר	mβ	nf ו	
מֹר־ 9.	מֵחֲבֵרֶיךָ׃	שָׁשׂוֹן	שֶׁמֶן
Myrrh	*.thy companions than more	gladness	of oil the (with)
he was bitter	*he joined*	*to rejoice*	*he was fat*

10 6	6 i	6
מִן־	כָּל־בִּגְדֹתֶיךָ	קְצִיעוֹת	וַאֲהָלוֹת
of out	,thy garments *all*	(on are) cassias and	aloes and
	a covering, he deceived	*q. d.* bark, &c.	*q. d.* a tree which
		he scraped off	*spreads* as *a tent*

55ה	ה	9 i
שִׂמְחוּךָ׃	מִנִּי	שֵׁן	הֵיכְלֵי
.thee glad made have they (which) † *from*		ivory	of palaces the
he was glad		*he iterated, tooth*	*temple*

10 6		6 ד
בִּיקָרוֹתָיִךְ	מְלָכִים	בְּנוֹת 10.
; ‡ thy (women) honourable among	(are)	kings	of Daughters
he was precious		*he reigned*	*he built*

* This and the seventh verse, compared with Heb. i. 8, 9. afford a proof of the *absolute dominion*, the *eternal godhead*, and the *mediatorial honour* of that King of kings, whom angels worshipped when brought into the world. (See Heb. i. 6.)

† The Chaldee Targum considers מִנִּי as the name of a country, "From (the land of) Minni," as in Jer. li. 21.

‡ Long chirik in this word precedes double dagesh, בִּיְ being contracted after the Syrian mode into בִּי. Several of *Kennicott's* and *De Rossi's* codices omit this י, and read בקרותיך "in tectis tuis."

	69	69	
עַל־	רְכַב	צְלַח	5. וְהַדְרְךָ ׀
upon	thou *ride*	thou *prosper* *he advanced*	* thy majesty (in) And *he honoured*

ה f	2 n	
וְעַנְוָה־	אֱמֶת	דְּבַר־
(and) humility and *he afflicted, he answered.*	truth *he was steady, faithful.*	[of sake the for] of matter the *he spoke, led*

i 3 f	108 ו29	60 39 ו ה	
יְמִינֶךָ׃	נוֹרָאוֹת	וְתוֹרְךָ	צֶדֶק
.thy *hand right*	(things) terrible *he feared*	thee teach shall and *he directed*	righteousness *he was just*

61 36β

רֶשַׁע	וַתִּשְׂנָא	צֶדֶק	8. אָהַבְתָּ
: unrighteousness *he was unjust*	*hated* hast and	,righteousness *he was just*	*loved* hast Thou

51

אֱלֹהֶיךָ	אֱלֹהִים	מְשָׁחֲךָ	עַל־כֵּן
thy *Elohim*	,*Elohim*	thee *anointed* hath	*therefore*

α and β, and comp. 8 μ.

---

* The Seventy read this word imperatively ἔντεινον, which may be rendered "level," or "take aim," considering it as the Hiphil of the verb דָּרַךְ. Compare Psalm vii. 13.

	6 ן i	ן	132
2. רָחַשׁ	יְדִידוֹת :	שִׁיר	מַשְׂכִּיל
up *bubbled* Hath	.loves *beloved*	of song a *to sing, observe*	,*Maskil* [*wise making* or]

74

אֹמֵר אֲנִי	אֹמֵר	טוֹב	דָּבָר	לִבִּי ו
I ω 6.	speaking am *he said*	*:good*	speech a *he spake, led*	my *heart*

f 11 ה8 m

עֵט ו	לְשׁוֹנִי	לְמֶלֶךְ	מַעֲשַׂי ו
of *pen* a (is)	my *tongue*	; king the concerning *he reigned*	my composition *he made*

9ה	35 53ה	i	74
מִבְּנֵי	3. יָפְיָפִיתָ	מָהִיר :	סוֹפֵר
of sons the than more *he built*	*fair* exceedingly wast Thou	.expeditious *he hastened*	writer a *he told*

10 6ה	ן	136י	ch.x.§ vii.
בְּשִׂפְתוֹתֶיךָ	חֵן	הוּצַק	אָדָם
* ; thy *lip*-s into x 2.	grace *he was gracious*	*poured* been hath	;*man*

f	5	51ה	50
לְעוֹלָם :	אֱלֹהִים	בֵּרַכְךָ	עַל־כֵּן
.ever for *he was hidden*	*Elohim*	thee *blessed* hath *he kneeled*	*therefore*

* ה changes into ת in the plural of this word.

			III
מְנוֹד־	רֹאשׁ	בַּלְאֻמִּים :	17. מִקּוֹל
of shaking a	*head* the	.*people*-s the among	of *voice* the of account On
to move		π 1. and ς 3.	

74	50	132ח	132ח
אוֹיֵב	מִפְּנֵי	וּמְנַאֵף	מְחָרֵף
enemy the	*of because*	; blaspheming and	*reproach*-ing one
		he blasphemed	
		ς 2.	χ 1.

ח 143	49		182
וּמִתְנַקֵּם :	23. כִּי־ עָלֶיךָ	הָרֻגְנוּ	
.one tormenting self and	*of account on Because*	*killed* been have we thee	
he avenged		* הָרֻגַ for הָרַג, by χ 1.	

2	89		
טִבְחָה :	כְּצֹאן	נֶחְשַׁבְנוּ	כָּל־הַיּוֹם
.slaughter	of *sheep* as	accounted been have we	: *day* the *all*
he slew		*he thought*	

ה9	5 ו		
קֹרַח	לִבְנֵי־	עַל־שְׁשָׁנִּים	לַמְנַצֵּחַ xlv. 1.
,*Korach*	of sons the for	,Hexachords the *upon*	leader the To
he smoothed,	*he built*	*six*	Ps. vi. 1.
was made bald			

* The antipunctist may consider ה radical to be changed into ן, and the first letter as the characteristic of *Hophal*, like verbs beginning with נ. See rule 29.

9 176 | 68 | 68ה

וְנִגְּחָ֣ | בְּשִׁמְךָ֣ | נָב֑וּס | קָמֵ֖ינוּ׃

.us (against) up rising those *foot under tread* will we thy *name* through ; *butt* will we

to rise ς 2. and ν 2.

ו | 119 42 ן

צָ֣ר | מִנִּי־ | אָח֑וֹר | 11. תְּשִׁיבֵ֖נוּ

; enemy the | *from* | *backward* | us *turn to* made hast Thou

to bind closely

61 42 | 19ε lα | 55 ה | 9 134ה

תִּמְכְּר־ | 13. לְמוֹ׃ | שָׂסּוּ | וּמְשַׂנְאֵ֖ינוּ

sold hast Thou | .them-selves for | *plundered* have | us *hating* those and

31ה 53 | ה n | 50

רִבִּ֣יתָ | וְלֹא־ | הוֹן֮ | בְּלֹא־ | עַמְּךָ֒

increased hast | *not* and | ; riches | *without* | thy *people*

he multiplied | *he was*

2 | 119 42 ן | 9 i

חֶרְפָּ֑ה | 14. תְּשִׁיתֵ֣נוּ | בְּמֹחִ֣ירֵיהֶ֔ם׃

reproach a | us made hast Thou | .their *price*-s by

to place א 1.

10 48 | vβ | 9

לִשְׁכֵנֵ֑ינוּ | לַ֝עַ֗ג | וָקֶ֣לֶס | לְסָבִיבוֹתֵ֣ינוּ׃

,our neighbours to | scorn a | derision a and | .us *about round* (those) to

he dwelt | *he mocked* | *he derided*

5ה hδ | 119 ן

בַּגּוֹיִ֑ם | מָשָׁ֥ל | 15. תְּשִׁיתֵ֣נוּ

: nations the among | proverb a | us made hast Thou

body | *q. d.* an authoritative saying, | *to place*

rule, authority

2ן 8ס

בֵּית אֱלֹהִים בְּקוֹל־ רִנָּה

of *house* the ;*Elohim* of *voice* the with joy *he rejoiced*

ה f t 74 nf ה i' t

תְּהוֹם־ 8. חוֹגֵג : הָמוֹן וְתוֹדָה

Deep .dancing multitude the ,*praise* and

he tumultuated *he moved in circles.* *he tumultuated* *he cast, confessed*

13β 9 f 74 ה f t

צִנּוֹרֶיךָ לְקוֹל קוֹרֵא אֶל־תְּהוֹם

:thy *water-spout*-s of *voice* the at ,*call*-ing is deep *unto*

he met

55 9ל 9 m

עָבָרוּ : עָלַי וְגַלֶּיךָ כָּל־מִשְׁבָּרֶיךָ

.*passed* have me *over* thy billows and thy *break*-ers *all*

ω 3. *he rolled*

55ח 6 2c

חֵרְפוּנִי בְּעַצְמוֹתַי בְּרֶצַח 11.

me *reproached* have ,my bones in sword a with (As)

χ 1. *strength* *he killed*

73 46 11 9 76

כָּל־הַיּוֹם אֵלַי בְּאָמְרָם צוֹרְרָי

,*day* the *all* me *to* their *say*-ing in ; my distressors

ψ 1 and 2. *he bound closely*

48

אַיֵּה, אֱלֹהֶיךָ : בְּךָ xliv. 6. צָרֵינוּ

where ? thy *Elohim* (is) thee Through our enemies

to bind closely

	60	3	ה e
עַל-	תַּעֲרֹג	כְּאַיָּל xlii. 2.	בְּחַלְיוֹ :
after	*pant* will ch. x. § viii.	*hart* a As	.his sickness in *he was languid*

60	2c			9 i
תַּעֲרֹג	נַפְשִׁי	כֵּן	מָיִם	אֲפִיקֵי-
pant will π 2. and μ 1.	my soul *he breathed*	*so*	,*waters* Ps. xviii. 17.	of torrents the *he constrained*

189 63	21			49
אֶזְכְּרָה ו	אֵלֶּה 5.		אֱלֹהִים :	אֵלֶיךָ
,*remember* will I (things) α 5.	*These* ϱ 4.		.*Elohim* O	thee *for*

		189 63 37	
כִּי	נַפְשִׁי	עָלַי ו	וְאֶשְׁפְּכָה
for	: my soul *he breathed*	myself *unto*	*out pour* will I and compare 1 Sam. i. 15.

48	42ג63	ד	63
עַד-	אֲדַדֵּם	בַּסֻּךְ	אֶעְבֹּר ו
unto	them (with) † *quickly move* would I	,* tabernacle the into	*pass* would I
	ϱ 1, 2, and 3.	*he covered*	μ 1.

* So the Seventy and *Vulgate*, "σκηνης, tabernaculi." See also Psalm lxxvi. 3. rendering the word as if pointed בַּסֹּךְ.

† Others derive this from דָּדָה, which *Kimchi* says denotes, "he moved on slowly, &c." If supposed to be from this obsolete root, the word must be considered in *Hithpael*, as if contracted from אֶתְדַּדֵּם, for אֶתְדַּדֶּה עִמָּם, "I would move on, *or* walk with them."

mγ

מִבְטַחוֹ וְלֹא־פָנָה אֶל־רְהָבִים

his *trust* | *turned* hath *not* and | proud the *to*

he spirited up

(-) for (ר) irregular,

see 8 θ.

9 ו 176

וְשָׂטֵי

aside turn-ing those and

ו 95

יְבֹשׁוּ 15.

ashamed be shall They

to abash

כָזָב׃

.lie a (to)

π 2.

2c 9 134ח 48 95 37

נַפְשִׁי מְבַקְשֵׁי יַחַד וְיַחְפְּרוּ

my soul | *seek*-ing | ,*together* | countenance of out be shall and

he breathed | *he dug downwards, was ashamed*

95 37 48 ו 95 18 31 ה 73

וְיִכָּלְמוּ אָחוֹר יִסֹּגוּ לִסְפוֹתָהּ

,*shame to put* and | *backwards* | turned be shall they | : it *destroy* to

to recede

17ת 59 ו 11 8 9 76

יִסְעָדֵנּוּ יְהוָה xli. 4. רָעָתִי׃ חֵפְצִי

him *support* will | *Jehovah* | .my hurt | wishing

to be evil | *he delighted, was willing*

m ה

כָּל־מִשְׁכָּבוֹ הָפַכְתָּ דַוְיוֹ עַל־עֶרֶשׂ

his bed *all* | *turned* hast thou | : languor | of *couch* the *upon*

he laid | *he languished*

ω 2.

ה 127

הֶבֶל	כָּל־אָדָם	סֶלָה :	14. הָשַׁע
vanity!	.man *every* (is)	.*Selah*	thou Turn
he was vain			*he had respect*

48	189 121 39	50	163 ו
מִמֶּנִּי	וְאַבְלִיגָה	בְּטֶרֶם	אֵלֵךְ
,me *from*	,* *strength recover* may I that	*before*	,go shall I
			he walked

ה 117 36β

וְאֵינֶנִּי :	xl. 3. וַיַּעֲלֵנִי	מִבּוֹר
.me *not* (be there) and	me up brought he And	of *pit* a from
[(be) *not* (shall) I or]	*he ascended*	

nf ה	h		117 ו 36
שָׁאוֹן	מִטִּיט	הַיָּוֵן	וַיָּקֶם	עַל־
,destruction	,*mire* the (and) *mud* the from	up raised hath and	*upon*
he laid waste	ch. x. § xvi.	*to rise.* ω 7.	

	11β 9	ח 51	11 9
סֶלַע	רַגְלַי	כּוֹנֵן	אֲשֻׁרָי :
rock a	,my feet	established hath he	.my steps
	foot, slander	*to make ready*	*he proceeded.* ω 2.

ט	ו	
5. אַשְׁרֵי	הַגֶּבֶר	אֲשֶׁר־שָׂם	יְהוָה
† of blessednesses the O	man the	*place*-d hath who	(as) *Jehovah*
he proceeded	*he was strong*	*he proceeded*	

* *Parkhurst* gives "laughing, smiling," as the primary sense.—*Montanus* renders as above—the Seventy, αναψυξω, "take breath."

† "Felicitates viri." *Montanus.*

105 י

כָּל־הֶ֫בֶל כָּל־אָדָ֥ם נִצָּ֑ב סֶּ֝לָה׃

.Selah .(firmly) *stand*-ing (though) *man* *every* (is) vanity *all*

he was vain

48 167 48

אַךְ־ בְּצֶ֥לֶם יִתְהַלֶּךְ־ אִ֑ישׁ אַךְ־ 7.

surely :*man* about himself *walk* would *image* (mere) a in *Surely*

59 ו 59 190ה 31 64

וְלֹא־יֵדַ֑ע יִצְבֹּ֥ר יֶ֝הֱמָיּ֗וּן הֶ֥בֶל

know can he *not* though *up heap* will he :(themselves) disquiet will they vanity (in)

he tumultuated. ° μ 1. and ω 2.

ן 127 74

מֵעָלָ֑י הָסֵ֥ר 11. אֹסְפָֽם׃ מִי־

me *upon* from Remove .them *gather*-ing be (may) *who*

to turn aside

ה 54 11 ה ה8 t

כָּלִ֥יתִי׃ אֲנִ֑י יָ֝דְךָ֗ מִתִּגְרַ֥ת נִגְעֶֽךָ׃

.consumed been have *I* thy hand of conflict the from : thy stroke

he finished *he cast, praised* *he excited* *he touched*

53ח ח ו t 6

אִ֑ישׁ יִסַּ֥רְתָּ עַל־עָ֝וֹ֗ן 12. בְּתוֹכָחוֹת

,*man* *corrected* hast thou iniquity *for* *rebuke*-s With

he perverted *he reasoned*

f ש1 ה 119 36

אַךְ חֲמוּדָ֑וֹ כָּ֝עָ֗שׁ וַתְּמֵ֥ס

surely : his *desire* moth a like away consume to made hast and

he wasted away *he made liquid*

1ה	51ם	82
בְּהֹגִיגִי	בְּקִרְבִּי	4. חַם־לִבִּי : נָעַר
my *medităt*-ion in	,me of midst the in	my *heart hot Was* .up stirred was
	he approached	*he troubled*
μ 2.		ξ and ω 2.

f		2c 42 60
בִּלְשׁוֹנִי :	דִּבַּרְתִּי	תִּבְעַר־אֵשׁ
my *tongue* with	*spake* I	*:fire* the *burned*
π 3.	*he led*	

8ד	ה	127ו
וּמְדַּת	קִצִּי	יְהוָה 5. הוֹדִיעֵנִי
of *measure* the and	my end	*Jehovah* O me *know* to Make
ϱ 1.	*he cut off.* δ 3.	

	189 63י	18 21	119ן
מֶה־חָדֵל	אֶדְעָה	מַה־הֶּיָא	יָמָי
transient how	*know* would I	(:is) it *what*	my *day*-s
he ceased. what		*she*	

186 53ן	6	48	11
נָתַתָּה	טְפָחוֹת	הִנֵּה 6.	אֲנִי :
appointed hast thou	lengths *palm*-s	(as) *Behold*	(.am) *I*
he gave	β.		ω 6.

ו				
יָמַי	וְחֶלְדִּי	כְּאַיִן	נֶגְדֶּךָ	אַךְ
,my *days*	my *time* and	*no*-thing as (is)	: thee *before*	*surely*
	world		ω 4.	

ן 51 35 51ה

11. לִבִּי סְחַרְחַר עֲזָבַנִי כֹחִי

my *Heart* palpitated hath me *left* hath :my *strength*
he trafficked

ch.x.§ xl. 19 ה

וְאוֹר־ עֵינַי גַּם־הֵם אֵין אִתִּי :

of *light* the and ,my eyes *they moreover* *not* (are) .me *with*
ch. x. § v. *he afflicted, answered*

8 63 121 נ ח״ו

19. כִּי־עֲוֹנִי אַגִּיד אֶדְאַג מֵחַטָּאתִי :

For my iniquity ,declare will I *troubled be* will I .my sin of account on
he perverted *he made manifest* *he missed*

73 46 189 63

xxxix. 2. אָמַרְתִּי אֶשְׁמְרָה דְרָכַי מֵחֲטוֹא

,*said* I *keep* will I my ways sinning from
he trod *he missed*

f m ה11 189 63 f

בְּלְשׁוֹנִי אֶשְׁמְרָה לְפִי מַחְסוֹם

: my *tongue* with *keep* will I my *mouth* to muzzle a
he obstructed

85 11 50 50

3. נֶאֱלַמְתִּי דֳמִיָּה מִטּוֹב וּכְאֵבִי

(in) mute been have I .me *before* (is) ungodly the *whilst*
q. d. he compressed the lips *he was unjust*

f ה 112 ה

דֳמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי

,silence *silence* kept have I ,*good* from my grief and
he was still, like *he was still* *he grieved*

8η 50 11β 6 f ק 86

אִוַּלְתִּי׃ מִפָּנַי חַבּוּרוֹתָי נָמַקּוּ

.my *foolishness* *of because* * ,my bruises *he joined* corrupt been have *he rotted*

50 54 ח 34 ה 85

עַד־מְאֹד כָּל־ שַׁחֹתִי נַעֲוֵיתִי׃ 7.

all ,*degree great a unto* down bowed have I writhed been have I *he inclined* *he perverted*

119 74

כִּי־כְסָלַי 8. הָלַכְתִּי׃ קֹדֵר הַיּוֹם

my *loins* For .*walked* have I mourning *day* the

stupid, confidence ω 2. *he was dark*

ם m n 55

מֻתָּם וְאֵין נְקֻלָה מָלְאוּ

soundness *not* (is there) and ,disease loathsome a (with) *filled* been have

finished 43 η. *he was vile*

50 ה 85 38 85

עַד־ וְנִדְכֵּתִי 9. נִפּוֹנְתִי בְּבְשָׂרִי׃

unto broken and faint been have I ,my *flesh* in

he did beat *to fail* *he published*

8 54

לִבִּי׃ מִנַּהֲמַת שָׁאַגְתִּי מְאֹד

.my *heart* of moaning the from *roared* have I *: degree great a*

δ 3. *he grumbled*

---

* Many manuscripts read as above, which is fuller than the common reading חַבּוּרֹתָי. The word seems to mean a contusion, by means of which small vessels are broken, and blood and humours *collected together*, but not discharged.

i				74
וְצַדִּיק	יְשַׁלֵּם׃	וְלֹא	רָשָׁע	21. לֹוֶה
righteous the but	:repay will he	*not* though	,ungodly the	borrowing Is
he was just	*he made whole*		*he was unjust*	*he joined*

	69ה	74	74
אֶל־	קַוֵּה 34.	וְנוֹתֵן׃	חוֹנֵן
for	anxiously thou Wait	.*giving* and	pitying (is)
	he expected		*he was gracious*

ן 59 39 ה		69	
וַיְרוֹמִמְךָ	דַּרְכּוֹ	וּשְׁמֹר	יְהוָה ו
thee *exalt* shall he and	,his way	*keep* and	,Jehovah
n.	*he trod*		

	104 46		73 29 ו ל
רְשָׁעִים	בְּהִכָּרֵת	אֶרֶץ	לָרֶשֶׁת
ungodly the	of *off* *cut*-ting the in	,land the	*inherit* to
he was unjust		*earth. ω 2.*	

i	ה	61
עָרִיץ	רָשָׁע	תִּרְאֶה׃ 35. רָאִיתִי
: terrible	one wicked a	.*see* shalt thou *seen* have I
he terrified	*he was unjust*	

113	1	a	182
הִבְאִישׁ xxxviii. 6.	רַעֲנָן׃	כְּאֶזְרָח	וּמִתְעָרֶה
stunk Have	*flourish*-ing soil native its in tree a like himself spreading and		
	he arose		*he made bare*

131 m

אָוֶן וּמְרֻמָה חָדַל לְהַשְׂכִּיל

iniquity and deceit : hath he *ceased* to understand to
labour he *cast* *he did wisely*

88 190 ה 31 64 131

בְּיִתֶךָ מִדֶּשֶׁן יְרֻוְיוּן 9. לְהֵיטִיב :

thy *house* : of *fat*-ness the from * satiated be shall They .*good* do to
ashes *he was wet*

119 ה 9 ל n

כִּי xxxvii. 2. תַּשְׁקֵם : עֲדָנֶיךָ וְנַחַל

For .them drink to give wilt thou thy *pleasure*-s of river the and
he wetted hence *Eden* *he perforated*

95 ו 2 h γ & δ

וּכְיֶרֶק יְמֻלּוּ מְהֵרָה כֶּחָצִיר

of shoot tender the as and ,*off cut* be shall they *haste* (in) *grass* the like
he did spit *trumpet, court, village*

177 190 נ 64

עַל־ 4. וְהִתְעַנַּג יְבֹלוּן : דֶּשֶׁא

in thyself *delight* Also .away fade shall they grass
ף 5. *he fell down* *he sprouted forth*

6 m 59 39 נ

לִבֶּךָ : מִשְׁאֲלוֹת וְיִתֶּן־לְךָ יְהוָה :

.thy *heart* of petitions the thee to *give* shall he and ;*Jehovah*
he asked

---

* The common text reads יְרֻוִין, but thirty-seven of *Kennicott's* codices read as above, which is more regular.

9 ch. x. § ii. 119 55 ם

לַעֲגֵי֫ 16. בְּחַנְפֵי֫ וְלֹא־דָמּוּ׃

of derisions the (with) my defilers While .ceased have *not* and

he mocked *he polluted* *he was still*

see β, μ 1. and ξ. ω 2.

19 ן 73 46 f ל m

אַל־ 19. שִׁנֵּימוֹ׃ עָלַי חָרֹק מָעוֹג

Not .their teeth me *upon* *gnashing* (were) * sneer a

ϕ 2. *he sharpened*

11β 76 11 9 64

שְׁנָאַי֫ שֶׁקֶר אֹיְבַי֫ לִי֫־שְׂמְחוּ

me hating those (nor) : falsehood (with) my *enemies* me at rejoice shall

he hated *he lied* *he was glad*

122 36 ה 64 m ן

וַיִּרְחָבוּ 21. יִקְרְצוּ־עָיִן׃ חִנָּם

wide made have they But .eye the *wink* shall cause without

he was dilated *he afflicted, answered* *q. d.* gratis.

he was gracious

55 8 ה 19

עָלַי־ פִּיהֶם֫ אָמְרוּ֫ הֶאָח ו הֶאָח

,*He-ā'ch* ,their *mouth* ,*said* have they ,*He-ā'ch* me *against*

ה 8ϑ ה 52

הִבְרִי־פִיו xxxvi. 4. עֵינֵנוּ׃ רָאֲתָה

(are) his *mouth* of words The .our eye *seen* hath

he spoke, led *he afflicted, answered*

---

* The ל seems to be omitted, as in some words from לָקַח. See Psalm l. 9.

ה	60	11 ה i	
14. פְּרֵעַ	תָּשׁוּב :	חֵיקִי	עַל-
—friend a As	.re-*turn* shall	my bosom	*unto*
he fed		*he imprinted. q. d.* the indented part of the breast.	

74	162		
כַּאֲבַל-	הִתְהַלַּכְתִּי	לִי	כְּאָח
mourn-ing one as	; myself behaved have I	me to	*brother* a as
β and ↓ 1.	*he walked*		*hearth*

	ח 54	74	
15. וּבְצַלְעִי	† שַׁחוֹתִי :	קֹדֵר	אֵם
my *halt*-ing in But	.down bowed have I	grieving	,*mother* a
q. d. go on the *side*	*he inclined*	* *he was dark*	

86	86 38		55
עָלָי	וַיֶּאֱסְפוּ	וְנֶאֱסָפוּ	שָׂמְחוּ
me *against*	*gathered* were	: together *guthered* were and	rejoiced they
	μ 1. and ξ.	μ 1. and ω 3.	*he was glad*

	54		ה
קָרְעוּ	יָדַעְתִּי	וְלֹא	נֵכִים
,torn have they	;*knew* I	*not* (whom they) even	*smite*-rs
he rent	ω 2.		

* As light is a scripture figure for joy, so darkness is for grief.

† שָׁחָה and some other verbs defective in the second radical, mostly substitute ה for their third radical in *Hithpael*, and sometimes, as above, in *Kal* Further, שָׁחָה admits ה after this final ה, as in Gen. xxiv. 48. and in this particular, as also in its inserting י before pronominal postfixes, it is formed as if it were a pluriliteral verb of the form of שחחה or ישחוה. Vide *Parkhurst's* Lex. under שח § viii.

mγ 6 1 ch. x. § ii. 8η

יְהוָה וּמַלְאַךְ וַחֲלַקְלַקּוֹת חֹשֶׁךְ דַּרְכָּם

Jehovah of *angel* the and ,slipperinesses and *dark*-ness their way

messenger *he parted. smoothed* *he trod*

f 17ζ 60 74

לֹא שׁוֹאָה תְּבוֹאֵהוּ 8. וְדֹחֲפָם :

not (which) destruction him (on) *come* Shall .them *pursu*-ing

he laid waste See α and β.

60 21 ו 59

תִּלְכְּדוֹ אֲשֶׁר־טָמַן וְרִשְׁתּוֹ יֵדָע

:him catch shall *hid*-den hath he *which* his *net* and ,*know* shall he

he took. α 5. κ 1. and π 1.

11 64Π נ 18α 59 f

יְשַׁלְּמוּנִי 12. יִפֹּל־בָּהּ : בְּשׁוֹאָה

me reward would They .it by *fall* he shall destruction into

he made whole. make good, ϟ 1. and 2. *he laid waste*

repay, &c. π 3.

f 2 48 ן 2

לְנַפְשִׁי : שְׁכוֹל טוֹבָה תַּחַת רָעָה

.my soul of spoiling a (even) ,*good* *of instead* *evil*

he breathed *he was bereaved*

f ה31 73 46 11

שָׂק לְבוּשִׁי בַּחֲלוֹתָם וַאֲנִי 13.

; *sackcloth* (was) my clothing ,their sick being in me (for as) But

he clothed *he was languid* ch. x. § xviii.

11 8ל t hδ ה 54Π

וּתְפִלָּתִי נַפְשִׁי בְצוֹם עֻנֵּיתִי

my *pray*-er and ,my soul *fast*-ing with *afflicted* I

he judged *he breathed* *he answered*

109 29 73 46 ו mα & γ

14. מִמְּכוֹן־שִׁבְתּוֹ הִשְׁגִּיחַ אֶל

at attentively looked hath he his inhabiting of place the From

ץ 2. he sat. א 1. q. d. a place prepared to make ready

49 113 נ 9 ch.x.§ ii. 76

אַלָיו הֵבִיטוּ xxxiv. 6. : הָאָרֶץ כָּל־יוֹשְׁבֵי

him to looked They .earth the inhabiting (persons) all

ω 2. he sat

95 9α & γ ה 86 נ 38

: אַל־יֵחָפֵרוּ וּפְנֵיהֶם וְנָהֲרוּ

.* ashamed be shall not their faces and : enlightened were and

he dug downwards he turned he flowed---a stream of light

ω 3.

9 76 ch.x.§ ii. 55 38 ו55 i

וְדֹרְשָׁי וְרָעֵבוּ רָשׁוּ כְּפִירִים 11.

of seekers the but : hungered have and lack-ed have lions young The

he inquired ω 3. he covered

ה31 59 ch.x.§ xxxvi. 64

יְהִי־ xxxv. 6. : כָּל־טוֹב לֹא־יַחְסְרוּ יְהוָה

be Shall .good any want shall not Jehovah

see μ 3.

* If with the Seventy, *Arabic*, &c. we read הַבִּיטוּ in the imperative mood; and with these versions and *Kennicot* we adopt וּפְנֵיכֶם for וּפְנֵיהֶם, the verse may be rendered, "Look unto him, and ye shall be enlightened; (see rule 39.) and your faces shall not be ashamed."

32 ו 129 ה		49	73	
הוֹדוּ xxxiii. 2.		: אֵלֶיךָ	קָרוֹב	בַּל
ye *Confess*		.thee *to*	*approach* to	*not* (as so)
he cast, praised				

ת	f		f	
זַמְּרוּ־	עָשׂוֹר	בְּנֵבֶל	בְּכִנּוֹר	לַיהוָה׃
ye sing	stringed *ten*	*Nebel* a with	: *harp* a with	*Jehovah* to
he pruned		*he fell down* *		

Ps. xviii. 17.	ו	74	
הַיָּם	מֵי	כַּנֵּד	7. כֹּנֵס :	לוֹ :
: *sea* the	of *waters* the	heap a as	*Gather*-ing	.him to
	q. d. things *moved* one upon another			

6 ה	f t	6	f	74
: תְּהוֹמוֹת		בְּאוֹצָרוֹת		נֹתֵן
.deeps the		houses store in		placing
he was tumultuated		*he laid up*		*he gave.* ch. x. § xlv.

5 ה	8 i ו	109 ן	
עֲצַת־־גּוֹיִם		הֵפִיר	10. יְהוָה :
; nations the of council the		frustrate made hath	*Jehovah*
a body	*he gave council*	*to break*	

5	10α	mγ	109 ן
: עַמִּים	מַחְשְׁבוֹת		הֵנִיא
.*people*-s the	of devices the		*nought to brought* hath he
	he thought		

* Hence נֵבֶל *a jug*, whence wine, &c. flows down. As a musical instrument it may denote one whose form is bellied like a flaggon.

167 21 ו

יִתְפַּלֵּל 6. עַל־זֹאת סֶלָה : קֵיץ

pray shall *this of account On* .*Selah* .summer

he judged *q. d.* the *awaken*-ed season

73 46 ת 49 i 48

מְצֹא לְעֵת אֵלֶיךָ כָּל־חָסִיד ו

: *find*-ing of *time* a at thee *to* one godly *every*

mercy

ב 48

רַבִּים מַיִם לְשִׁטֶּף רַק

,many *waters* of inundation an at *surely*

he multiplied Ps. xviii. 17. *he immerged*

ה 66 נ 122 49

1 אַל־תִּהְיוּ 9. יִגְּעוּ־בוֹ : לֹא אֵלָיִךְ

be should ye *Not* .*touch* shall they *not* him

ch. x. § xliii.

ו 131

הָבִין אֵין פֶּרֶד סוּס

: *understand to* *not* (belongs it which to) mule a like (or) ,*horse* a like

comp. *η* and 8 *δ*. *he divided*

73 i

לִבְלוֹם עֶדְיוֹ בְּמֶתֶג־וָרֶסֶן :

,* *restrain* to order in his mouth *bridle* a and *bit* a of means by

x 1. *beyond, witness*

* The order of the latter part of this verse is, " by meaus of a bit and a bridle, in order to restrain his mouth."

f	וו	2ד 1	61
לְשׁוֹנוֹת :	מֵרִיב	בְּסֵכָּה	תִּצְפְּנֵם
.tongues	of strife the from *to strive*	pavilion a in *he covered*	them *hide* wilt thou

85	11 73 46	11
נִגְרַזְתִּי	בְחָפְזִי	אָמַרְתִּי 23. וַאֲנִי
off cut been have I	* my hurrying in *α* 4. *he hasted*	*said* have	*I* Though ch. x. § vi.

	48	ה i	
קוֹל	שָׁמַעְתָּ	אָכֵן	עֵינֶיךָ	מִנֶּגֶד
of *voice* the	*heard* hast thou	*surely*	; thy eyes *he afflicted, answered*	*before* from

49	11 ח73 46	11β 9 1 f t
אֵלֶיךָ :	בְּשַׁוְּעִי	תְּחִנּוֹנַי
.thee to	my crying in *to cry out* *π* 3.	my supplications *q. d.* means of obtaining *grace*, Heb. iv. 16.

60 42	2	m	
עָלַי	תִּכְבַּד	וְלַיְלָה	יוֹמָם	כִּי xxxii. 4.
me *upon*	*heavy was*	*night* (by) and	daily *day*	*For*

9 nf		82	ה 3f
בְּחַרְבֹנֵי	לְשַׁדִּי	נֶהְפַּךְ	יָדֶךָ
of droughts the into *he wasted*	my *moisture*	*turned* been hath	,thy hand *he cast, confessed, praised*

---

* חֻפַּזְ seems to mean that agitated state of mind, which is opposed to the calm confidence of faith.—See Deut. xx. 3.

50 13 8 mγ

וּלְמַעַן אַתָּה דַּיָּנֵי מְצוּדָתִי סַלְעִי

of sake the for then *:thou* (art) my hold strong and ,my *rock*

ω 2. 43 *to hunt.* Ps. xviii. 3.

61ח 37 ה 119

14. כִּי וּתְנַהֲלֵנִי : תַּנְחֵנִי שִׁמְךָ

For .me *gently guide* and ,me *lead* wilt thou thy *name*

fi יmי γ 5ב 8ב

מָגוֹר רַבִּים שָׁמַעְתִּי דִבַּת

fear ;many *he multiplied* of slander the *he murmured* *heard* have I

48 48 104 ו 46 i

עָלַי יָחַד בַּהוּסָדָם מִסָּבִיב

; me *against* *together* their resolving in *he founded* * side every from (was) *he turned*

119 55 30 73 lα ל

21. תַּסְתִּירֵם זָמְמוּ : נַפְשִׁי לָקַחַת

them *hide* shalt Thou .*devised* have they my life of away *taking* the for

ω 3. *he breathed*

9 ה

אִישׁ מֵרְכְסֵי פָּנֶיךָ בְּסֵתֶר

:man of combination the from thy faces of place secret the in

ch. x. § vii. *he bound hard* *he turned*

* Literally, "from around, or the circumference," *q. d.* "To what part soever of the environs I turn, fear comes from it."

48 i 6 37

כֻּלּוֹ וּבְהֵיכָלוֹ יְעָרוֹת וַיֶּחֱשֹׂף

his of *one every* his *temple* in and : *wood*-s the *strip* will and

δ 3. and ϑ 3. μ 1.

8 ו f mγ f 74

שִׁיר־חֲנֻכַּת מִזְמוֹר xxx. 1. כָּבוֹד : אֹמֵר

of dedication the of song (or) psalm A .glory (his) speaking is

he initiated. to sing, observe. he pruned *he was heavy* *he said*

נ

בְּאַפּוֹ רֶגַע ו כִּי 6. לְדָוִד : הַבַּיִת

; his anger in (he is) moment a *For* .*David* by ,*house* the

Ps. ii. 12. *he stilled. q. d.* a *beloved*

stop or instant

117 ן n f ה 5 ה

יָלִין בָּעֶרֶב בִּרְצוֹנוֹ : חַיִּים

abide may evening the in : his favour in (are) lives

q. d. the time when darkness *he was pleased with* *he lived*

mixes with light

2 ן 3 ה

הָפַכְתָּ 12. רִנָּה : וְלַבֹּקֶר בֶּכִי

turned hast Thou .exultation (be shall) morning the at but ,*weep*-ing

he rejoiced 43 *he looked* ω 4.

53 ת ל f l mγ 8θ mγ

פִּתַּחְתָּ לִי לְמָחוֹל מִסְפְּדִי

loosed hast thou : me for pipe a to my *mourn*-ing

he opened compare Isa. xxx. 29. *he perforated*

2 61 ת 36

כִּי- xxxi 4. שִׂמְחָה : וַתְּאַזְּרֵנִי שַׂקִּי

For .gladness (with) me *girded* hast and my *sackcloth*

he was glad φ.

	i	73ח	
אַל־ 12.	בְּהֵיכָלוֹ׃	וּלְבַקֵּר	יְהוָה
Not	.his *temple* in	enquire to and *he looked*	,*Jehovah*
	ו		נ 61
כִּי	צָרָי׃	בְּנֶפֶשׁ	תִּתְּנֵנִי
for	:my distressors *to bind closely*	of desire the unto *he breathed*	me deliver wilt thou *he gave.* ch. x. § xliv.
ch. x. § viii.	ch. x. § ii.	9	55ו
וְיִפַּח	שֶׁקֶר	עֲדֵי־	קָמוּ־בִי׃
breathing (each) and	,falsehood	of *witness*-es	me against *risen* have
β and *n.* comp. ch. v. 8.	*he lied*	*beyond*	
69	69ח		
חֲזַק	אֶל־יְהוָה	קַוֵּה 14.	חָמָס׃
strong be	:*Jehovah for*	anxiously thou Wait	.outrage
he strengthened		*he expected*	*he cast or forced off*
			117 39
וְיַאֲמֵץ	לִבֶּךָ	וְקַוֵּה	אֶל־יְהוָה׃
: thy *heart strengthen* shall he and	anxiously thou wait yea		.*Jehovah for*
μ 1.	*he expected*		
10α	74		
אֵשׁ׃	לַהֲבוֹת	חֹצֵב	קוֹל־יְהוָה xxix. 7.
fire	of *flame*-s	dividing (is)	*Jehovah* of *voice* The
	μ 2.	*he cut* 43	
6	ח59		
אַיָּלוֹת	יְחוֹלֵל	יְהוָה	קוֹל 9.
,hinds the *hart*	calve to make will *he perforated*	*Jehovah*	of *voice* The

ה f 3f

כוֹסִי

my cup

רֹאשִׁי

,my *head*

בַּשֶּׁמֶן

oil with

he was fat

ה

דִּשַּׁנְתָּ

fat made hast thou

π 3. and ϱ 2.

2 ה

רְוָיָה׃

.over run (hath)

he was wet

בָּטַחְתִּי

,*trusted* have I

π 2.

בְּךָ

thee in

אֱלֹהַי xxv. 2.

! my *Elohim* O

76 64 189 94

לִי׃

.me at

אוֹיְבָי

my enemies

he was an enemy

אַל־יַעַלְצוּ

exult shall *not*

μ 1. and ξ.

אַל־אֵבוֹשָׁה

,ashamed be shall I *not*

to abash

18 ch. x. § xl. 2 ד a ו i

אוֹתָהּ

this †

מֵאֵת־יְהוָה

,*Jehovah* from

שָׁאַלְתִּי

asked have I

אַחַת xxvii. 4.

(thing) One *

he united

11 29 73 ו

שִׁבְתִּי

me dwell to (for)

he did sit. א 1.

ה

אֲבַקֵּשׁ

,*seek* will I

כָּל־

all

ל 1. and 2.

בְּבֵית־יְהוָה

Jehovah of *house* the in

π 2.

31 ה 73 11 9 ה 9 ו

בְּנֹעַם־

of delightfulness the

he was pleasant

לַחֲזוֹת

see to

ch. x. § xliii. μ 2.

חַיַּי

my *live*-s

Ps. xvii. 14.

יְמֵי

of *day*-s the

° (-) before (^) an irregularity occurring (as the Masora says) no where else. It ought to be (ˇ) by ω 2.

---

* אַחַת seems to be an unusual contraction, *q. d.* אחדת the ד being dropped before another dental.

† Literally "her," alluding to the feminine אַחַת.

	ה	8ה f	ח	
וְלֹא־	עֲנִיִּ֑י	עֲנוּת֥	שִׁקַּ֗ץ	וְלֹא
not and	;*afflicted* the	of *afflict*-ion the	*abhorred* hath	*not* and
73ח 46		17ז 48	ט9ה	109
וּבְשַׁוְעָ֑וֹ	מִמֶּ֥נּוּ	פָּנָ֗יו	הִסְתִּ֥יר	
his crying in but *to cry out*	; him *from*	his faces *he turned*	*hid*-den hath	
63 י29		51	49	
כִּי־אֵלֵךְ	גַּם xxiii. 4.	שָׁמֵֽעַ׃	אֵלָ֗יו	
walk should I *though*	*Moreover*	.*heard* he	him to	
		ע 2. and 22.		
63			i ה	
לֹא־אִירָא	צַלְמָ֑וֶת	בְּגֵ֥יא		
fear will I *not*	,death of shadow the	of valley the through		
מָוֶת *death,* צֵל *shadow.*		*he grew higher and higher*		
8α & η	48	43	13	ו
שִׁבְטְךָ֥	עִמָּדִ֗י	כִּי־אַתָּ֥ה	רָ֑ע	
thy *rod*	; me *with*	(be wilt) *thou because*	,*evil*	
61	28 64ח	19	8	m vα
תְּעָרְךָ֥ 5.	יְנַחֲמֻ֑נִי׃	הֵֽמָּה	וּמִשְׁעַנְתֶּ֗ךָ	
order in set wilt Thou	.me *comfort* will	*they*	,thy staff and	
μ 1.	ϱ 2. and χ 2. *he repented*	ϱ 4.	ω 4. *he reclined*	
76		n	50	
צֹרְרָֽי׃	נֶ֭גֶד	שֻׁלְחָ֣ן	לְפָנַ֑י	
: my distressors	of presence the in	table a	,me *before*	
he bound closely	*he made manifest*	*he sent*		

22 51 | 11 9 | | 82 ס

16. יָבֵשׁ | מֵעָי׃ : | בְּתוֹךְ | נָמַס

up *dried* Hath | .my *bowels* | of *midst* the in | melted been hath it

ch. viii. 29 *ω*. | *ω* 2. | *fraud* | *he made liquid*

155 | f | ן | k hδ

מְדֻבָּק | וּלְשׁוֹנִי | כֹּחִי | כַּחֶרֶשׁ

to *αleave* to made (been hath) | my *tongue* and | : my *strength* | *potsherd* a like

43 | | | χ 2.

11θ 61 | | | 11 9 f mγ

תִּשְׁפְּחֵנִי : | וְלַעֲפַר־מָוֶת | | מַלְקוֹחָי

.me *dispose* wilt thou | death of *dust* the to and | | ; my jaws

α 5. | *to die* | *μ* 2. | *q. d.* instruments of *taking* food

ה ch.x.§ xx. | | mβ | 193 127 נ 30

מִיַּד־ | נַפְשִׁי | מֵחֶרֶב | 21. הַצִּילָה

of hand the from | : my soul | sword the from | Deliver

he cast, confessed, praised | *he breathed* | *he wasted* | *he took away.* ϛ 1.

8 i

לֹא־בָזָה ו | כִּי 25. | יְחִידָתִי : | כָּלֶב

,*despised* hath he *not* | *For* | .* my one *united* | *dog* the

---

* Alluding, according to some, to the human nature of Christ *united* to the divine, now struggling with the powers of hell. *Stockius* renders it, "my only one," *i. e.* solitary—one left alone, unaided, and forsaken by others. Thus it was with Jesus. See Isaiah lxiii. 5. also in Hebrew, Gen. xxii. 2.

122 122 11ה31 76

יַפְטִירוּ לִי יַלְעִיגוּ כָּל־רֹאַי 8.

out shoot will they ; me *mock* will ,me *see*-ing *All*

or make an *open*-ing ch. x. § xliii. comp. ch. v. 5. and 9.

13 122 ן

אַתָּה כִּי 10. רֹאשׁ : יָנִיעוּ בְּשָׂפָה

thou *But* .*head* the shake will they ,*lip* the with

to move

11 132 11 174 43

עַל־ מַבְטִיחִי מִבֶּטֶן גֹּחִי

upon (when) me *trust* to causing ; *belly* the from me *forth bring*-ing (wast)

5ה 55 11 9α

פָּרִים סְבָבוּנִי 13. : אִמִּי שֵׁדָי

bulls me compassed Have .my *mother* of *breasts* the

he was fruitful χ 1. δ 3. β.

55П 9 i 5 ב

: כִּתְרוּנִי בָּשָׁן אַבִּירֵי רַבִּים

.me *surrounded* have *Bashan* of ones *strong* : many

he multiplied

163 38 85 Ps. xviii. 17.

וְהִתְפָּרְדוּ נִשְׁפַּכְתִּי כַּמָּיִם 15.

themselves separated have and ,*out poured* been have I *wuters* Like

he divided

f 51 6

כַּדּוֹנָג לִבִּי הָיָה כָּל־עַצְמוֹתָי

,*wax* like my *heart* *been* hath : my bones *all*

π 3. ω 2. δ 3. ω 2. *strength* ϕ 1.

ה ch. x. § xl. 2 17ז ה 61ח

תְּהַדֶּנְהוּ בְּשִׂמְחָה אֶת־פָּנֶיךָ :

.thy faces *even* joy with him *glad*-den wilt thou

he turned *he was glad* see 31 *α* 2.

ת1 t 19 ן 119

לָעֵת אֵשׁ כְּתַנּוּר תְּשִׁיתֵמוֹ 10.

of *time* the at *fire* of furnace a as them *set* wilt Thou

π 3. *lamp*

59ח נ ה

פָּנֶיךָ יְהוָה בְּאַפּוֹ יְבַלְּעֵם :

,them *up swallow* will his anger in *Jehovah* :thy presence

ϱ 1. Ps. ii. 12. [faces]

2 f 43 11 2c 60 37

תּוֹלַעַת וְאָנֹכִי xxii. 7. אֵשׁ : וְתֹאכְלֵם

,*worm* a (am) *I* But .*fire* the them devour shall and

he did eat

31ה 78 Ps. xii. 2. 8

עָם : וּבְזוּי אָדָם חֶרְפַּת וְלֹא־אִישׁ

.* *people* the of *despised* one and ,man of *reproach* a ;*man* a *not* and

° ch. xi. *β*. and ch. iv. v. *α*. ch. v. 8.

---

* This Psalm is applied to the Messiah in Mishna Tehillim, and the Talmud of the Sanhedrim. See *Huet. Dem. Evangel.* Prop. vii. Amazing grace, that Jesus should humble himself to such sufferings for the sins of his people! See Matt. xxvi. and xxvii.

PART II.

CONTAINING ONE HUNDRED VERSES;

IN WHICH

The Marks of Reference, which have most frequently occurred, are omitted.

The Greek letters referring to the rules, which account for the changes of the points, are gradually discontinued in the remaining parts of the Analysis.

Should the learner find any difficulty in proceeding without these references, he will do well to pass over the first part a second time.

---

186 32 נ 53 8 ה t

תַּאֲוַ֣ת לִבּ֣וֹ נָתַ֣תָּה ל֑וֹ Psalm xxi. 3.

of *desire* The his *heart* *given* hast thou ; him to

δ 3. τ 2.

179 7 ה 8

וַ֝אֲרֻשַׁ֗ת שְׂפָתָ֥יו בַּל־מָנַ֥עְתָּ

of *request* the and his *lip*-s .*withheld* hast thou *not*

° μ 2. *he betrothed*

50 6 17 119 ן

לָעַ֑ד בְּרָכ֥וֹת כִּֽי־תְשִׁיתֵ֥מוֹ 7. סֶֽלָה׃

: *ever* for *bless*-ings him appoint wilt thou *For* .*Selah*

° π 2. *he kneeled* *to set* τ 2.

vă-*a*nă'ch-nū	ve*n*ā-phā'-lū	kā-re*ū*'	Hē'm-māh
12 v	55 38	55	19
וַאֲנַחְנוּ	וְנָפָלוּ	כָּרָעוּ	הֵמָּה 9.
we but	*fallen* have and	*bowed* have	They
			ch. x. § vi.
μ 2.	*ω* 3.	*π* 3.	*ϱ* 4.

vă*n*-nĭth-ŏ-dād	kă'm-nū'
176 363	34 158
וַנִּתְעוֹדָד :	קַמְנוּ
.*upright stood* have and	*risen* have
ω 2.	

veō-lā-thekhā'	mĭn-chō-thĕ'-khā	kŏl	Yĭz-kō'r
13α ה8μ f v	13β 10 6 ן u mγ	48	59
וְעוֹלָתְךָ	כָּל־מִנְחֹתֶיךָ		יִזְכֹּר xx. 4.
thy sacrifice burnt and	,thy offerings	*all*	*remember* shall He
he ascended	*to rest*		

א 1. ש.

Nerăn-nenā'h	Sĕ'-lāh	yedăsh-shenĕ'h
192 68ה		18β 59ה
6. נָרַנְּנָה׃	סֶלָה׃	יְדַשְּׁנֶהָּ׃
rejoice will We	.*Selah*	.it *ashes to consume* shall he
		44 *he made fat*

nĭd-gō'l	Ĕlō-hē'-nū	ū-veshē'm	bī-shū-ā-thĕ'-khā
68	12δ 9α	b vα	13α 8μ f b
נִדְגַּל	אֱלֹהֵינוּ	וּבְשֵׁם	בִּישׁוּעָתֶךָ
: *standard a* up set will we	our *Elohim* Ps. iii. 3.	of *name* the in and	,thy salvation in

ת 3. and ח, and ω 4.

mĭsh-alō-thĕ'-khā	kŏl	Yehō-vā'h	yemăl-lē'
13β 10α	mγ 48		59ה
כָּל־מִשְׁאֲלוֹתֶיךָ׃		יְהוָה	יְמַלֵּא׃
.thy petitions	*all*	*Jehovah*	fulfil shall
he asked		Ps. ii. 2.	*he was full*

א 1. ת 3. and ש.

Găm	năk-kē'-nī	mĭn-nĭs-tā-rō'th
48	11ה 31 69ם	108 mα
גַּם 14.	נַקֵּנִי :	מִנִּסְתָּרוֹת
Moreover	.me thou cleanse	(errors) *hid*-den from
	he was clear	

see 31 α 2.

ăl	ăv-dĕ'-khā	chasō'kh	mĭz-zē-dī'm
48	13α 8η	69	5 ן u mα
אַל-	עַבְדְּךָ	* חֲשׂוֹךְ	מִזֵּדִים ו
not (that)	,thy servant	*restrain*	,(sins) presumptuous from
	he served		*to boil, be proud*

ē-thā'm	ā'z	vī'	yĭm-shelū
ם34 94	48	11 b	64
אֶתָּם	אָז	בִּי	יִמְשְׁלוּ-
† upright be shall I	*then*	: me over	dominion have may they
he finished			*he ruled*

φ and ω 2. π 2.

rā'v	mĭp-pĕ'-shăng	venĭk-kē'-thī
ב 1	mα	32ה 85נ 33 36
רָב :	מִפֶּשַׁע	וְנִקֵּיתִי
.great	*transgress*-ion a from	*clear* be shall I and
he multiplied	*he passed*	

ϱ 1.

* This is the marginal reading of *E. van der Hooght*.—In the text it is חֲשׂוֹךְ.

† ו may be considered as an unusual insertion. *Parkhurst* derives this word from יתם, a root not used in Hebrew, but in Arabic signifying *he was singular, solitary.*

ū-methū-kī'm	rā'v	ū-mĭp-pā'z
80 vα	1 בּ	1ן mα vα
וּמְתוּקִים	רָב	וּמִפָּז
sweet (are which) also	: much	gold pure than more and
	he multiplied	*he was strong*

Găm	tzū-phī'm	venō'-phĕth	mĭd-devă'sh
48	5	8β ן u v	mα
גַּם־ 12.	צוּפִים :	וְנֹפֶת	מִדְּבַשׁ
,*Moreover*	.combs honey	of *drop*-ping the and	*honey* than more
	to overflow		

beshŏm-rā'm	bā-hĕ'm	nĭz-hā'r	ăv-dekhā'
19α 4673 b	19ζ bα	105	13α 8η
בְּשָׁמְרָם	בָּהֶם	נִזְהָר	עַבְדְּךָ
them *keep*-ing in	: them by	enlightened being (is)	thy servant
		he shined	*he served*

α 4.

yā-vī'n mī	Shegī-ō'th	rā'v	ē'-kĕv
34 ן 117 21	6 aה e	בְ 1	
מִי־יָבִין	שְׁגִיאוֹת 13.	רָב :	עֵקֶב
?*understand* can *who*	* errors (His)	.excellent	*end* an (is)
	he luxuriated, wandered	*he multiplied*	*heel*

* Some would derive the word from שָׁגָא because (except at the beginning of a word) א is scarcely ever formative.

Tō-răth	mē-chăm-mā-thō'	nĭs-tā'r	veē'n
ה8 ו t	17 ם1 8μ mβ	105	48 v
8. תּוֹרַת	מֵחַמָּתוֹ :	נִסְתָּר	וְאֵין
of law The	.his heat from	*hid*-den	*nothing* (is there) and
he directed	*he was hot*		43
	δ 3.		η.

nā'-phĕsh	meshī'-văth	temī-mā'h	Yehō-vā'h
	34 ן 133	4α i	
נֶפֶשׁ	מְשִׁיבַת	תְּמִימָה	יְהוָה :
; soul the	converting	,perfect (is)	*Jehovah*
he breathed	*to turn*	*he finished* 43	Ps. ii. 2.
ω 2.	ο ϑ 4. accented on the penultimate because of the nearness of the succeeding accent.		

măch·kī'-măth	nĕ-emā-nā'h	Yehō-vā'h	ē-dū'th
133	106		t f 8
מַחְכִּימַת	נֶאֱמָנָה	יְהוָה :	עֵדוּת
wise making	,sure (is)	*Jehovah*	of testimony the
	he was steady, faithful	Ps. ii. 2.	*beyond, witness*
μ 3.*	μ 1.		

mĭz-zā-hā'v	Hăn-nĕ-chemā-dī'm	pĕ'-thī
mα	107 hα	ה e
מִזָּהָב	11. הַנֶּחְמָדִים	פֶּתִי :
,*gold* than more	*desired* be to (are) Which	.simple the
		q. d. one whom it is easy to *persuade*
	μ 1.	ω 4.

* The above word, like מְשִׁיבַת, accents the penultimate, as otherwise two accented syllables would be in immediate succession, פֶּתִי having the accent on the former syllable. Both מְשִׁיבַת and מַחְכִּימַת are in the form of nouns in regimen.

kechā-thā'n	Vehū'	bā-hĕ'm	ō'-hĕl sām
k	17 v	19ζ bα	34ך51
כְּחָתָן	וְהוּא 6.	בָּהֶם :	שָׂם־אֹהֶל
Bridegroom a as (is)	*he* And	.them in	tabernacle a set hath he
he contracted affinity by marriage			*he spread a tent. to place*

comp. 11 ι.

kegĭb-bō'r	yā-sī's	mē-chŭp-pā-thō'	yō-tzē'
f k	34ך117	17 8μ ף 1 mβ	74
כְּגִבּוֹר	יָשִׂישׂ	מֵחֻפָּתוֹ	יֹצֵא
man *strong* a as	*rejoice* will he	; * his chamber from	forth coming
		he covered	*he went forth*

π 1. and ϱ 3.

hăsh-shā-mă'-yĭm	Mĭk-tzē'h	ō'-răch	lā-rū'tz
5 hα	8γ & α m		34 73 lα
הַשָּׁמַיִם	מִקְצֵה 7.	אָרַח :	לָרוּץ
heavens the	of end the From	.way the	*run* to
	he cut off	*he went in a track*	

ketzō-thā'm ăl	ū-thekū-phā-thō'	mō-tzā-ō'
19 6ה 48	17 8μ t vα	17α iי mγ
עַל־קְצוֹתָם	וּתְקוּפָתוֹ	מוֹצָאוֹ
:† them of ends the *unto*	his circuit and	,his *forth going* (is)
he cut off	*to go round*	

* חֻפָּה, says *Parkhurst*, means a kind of alcove, which in eastern houses was separated from the larger chambers by a veil.

† קָצֶה *masculine*, forms *plural* קְצָוִים; but קָצָה *feminine*, forms *plural* קְצָוֹת, or contracted קְצוֹת.

yā-dā'v	ū-mă-*a*sē'h	Ē'l kevōd	mesăp-perī'm
17β ה9	8γ mγ vα	8α f	134ם
יָדָיו	וּמַעֲשֵׂה	כְּבוֹד־אֵל	מְסַפְּרִים
his hands	ef work a and	,*El* of glory the	declaring (are)
he cast, confessed, praised.	*he made*	*he was heavy*	*he told*

μ 2.

leyō'm	Yō'm	hā-rā-kī'*a*ng	măg-gī'd
l		i hβ	30 132 נ
לְיוֹם	יוֹם s.	הָרָקִיעַ :	מַגִּיד
day unto	*Day*	.firmament the	forth shewing (is)
		he expanded	*he made manifest*

ν 2.

yechăv-vĕh	lelă'y-lāh	velă'y-lāh	ō'-mĕr	yăb-bī'*a*ng
59ם	2 l	2 v		30 117 נ
יְחַוֶּה־	לְלַיְלָה	וְלַיְלָה	אֹמֶר	יַבִּיעַ
shew will	*night* unto	*night* and	,speech	utter will
			he said	*he gushed out*

kăv-vā'm	yā-tzā'	hā-ā'-rĕtz Bekhŏl	dā'-ăth
19α ה e	51	hβ b	2 i ו
קַוָּם	יָצָא	בְּכָל־הָאָרֶץ ו 5.	דֵּעַת :
,their line	*forth gone* hath	*earth* the *all* Through	.*know*-ledge
he expected			

ϱ 3. *ω 2.* *π.* l and ϕ. *ω 2.*

lăsh-shĕ'-mĕsh	mĭl-lē-hĕ'm	thē-vē'l	ū-vĭk-tzē'h
l hδ	19η לו9	לו t	8γ & α b vα
לַשֶּׁמֶשׁ	מִלֵּיהֶם	תֵּבֵל	וּבִקְצֵה
sun the for	; their words	world the	of end the unto and
	he spake	*he mixed*	*he cut off*
	δ 3.	π 2.	χ 1.

ū-mesăn-ă'y ō'-rĕph nā-thă't-tāl-lī'

11β 9 8θ mγ vα 11 l 186 | 3253

וּמְשַׂנְאַי עֹרֶף לִי נָתַתָּה

me *hating* those that ,neck (their) me to *give*-n hast thou

he distilled

χ 2. τ 2. ϱ 1.

---

keā-phā'r Veĕsh-chā-kē'm ătz-mī-thē'm

k 19γ 63 37 19γ 121

כְּעָפָר וְאֶשְׁחָקֵם 43. אַצְמִיתֵם :

dust as them *pieces in beat* will I And .[them] *destroy* might I

44

---

chū-tzō'th ketī't rū'ach penē ăl

6 ה f k 9α ה e 48

חוּצוֹת כְּטִיט עַל־־פְּנֵי־־רוּחַ

streets the of *mud* the as ; wind the of faces the *before*

he breathed. he turned

ז. *d.* the ways which *divide* a city, &c.

ν 2. β and π 1.

---

yĭb-bō'-lū nē-khā'r Benē arī-kē'm

30 64 נ 9 ה e 8ι 19γ ק 34 121

יִבֹּלוּ בְּנֵי־נֵכָר 46. אֲרִיקֵם :

,*down fall* shall stranger the of sons The .them out *empty* will I

he estranged. he built

ϱ 1. and ω 3. (ֵ) for (ֶ) β.

Hăsh-shā-mă'-yĭm mĭm-mĭs-gerō-thē-hĕ'm veyăch-regū,

5α h 19η 10α mγ mα 64 37

הַשָּׁמַיִם xix. 2. מִמִּסְגְּרוֹתֵיהֶם : וַיֶּחֶרְגוּ

Heavens The .their places close from *afraid be* shall and

he shut occ. only here

ξ.

lăm-mĭl-chā-mā'h yā-dă'y Melăm-mē'd

2 m l hδ 11β ה 9 132Π

לַמִּלְחָמָה יָדָי מְלַמֵּד 35.

,war to my hands Teaching

he did eat, fight *he cast, confessed, praised* *he learned*

---

zerō-ō-thā'y nechū-shā'h kĕ-shĕth venī-chathā'h

11β 8 f 4α f 8β ת34 83 36

זְרוֹעֹתָי׃ נְחוּשָׁה קֶשֶׁת וְנִחְתָה

.my arms (by) brass of *bow* a *broken be* might that

he sowed *he observed, divined*

ω 2. ° irregularly pointed for וְנָחַתָּה or וְנִחַתָּה

---

velō thăch-ta'y tză-adī' Tăr-chī'v

48 v 11 49 11 8 119

וְלֹא תַחְתָּי צַעֲדִי תַּרְחִיב 37.

not and ,me *under* my *step* enlarge wilt Thou

he dilated

ω 2. α 3.

Veō-yevă'y kăr-sŭl-lā'y mâ-adū'

11β 9 76 v 11 9 1 55

וְאֹיְבַי 41. קַרְסֻלָּי׃ מָעֲדוּ

,my *enemies* (touching as) And .* my *feet of soles* the slipped have

ch. x. § xviii. *he tottered*

ϱ 3. and ω 2.

---

* This word occurs only here and 2 Sam. xxii. 23. and has been rendered, "my thighs," "my footsteps," &c. Its derivation is uncertain.

vekhā'	Kī'	chŏsh-kī'	yăg-gī'ah	Elō-hă'y
13x b	48	11 8	30 117	11β 9
בֶּךָ	כִּי 30.	חָשְׁכִּי :	יַגִּיהַּ	אֱלֹהָי
thee by	*For*	.my *dark*-ness	enlighten will *he was bright*	my *Elohim* Ps. iii. 3.

π 2. π 1. α 2. ° ϱ 1. and ν 2. and for mappik, see ch. iii. § i.

adăl-lĕg	ū-vē-lō-hă'y	gedū'd	ā-rŭ'tz	
63ח	11 9 b.vα	f	34ן 63	
אֲדַלֶּג־	וּבֵאלֹהַי	גְּדוּד	אָרֶץ	
over *leap* will I	my *Elohim* by and Ps. iii. 3.	,troop a *he assembled in troops, invaded*	through *run* will I	
ϱ 2. and ϕ.	ε.		ϑ 3.	

mĭb-băl-adē'	Elō'ah	mī'	Kī'	shū'r
50		21	48	
מִבַּלְעָדָי	אֱלוֹהַּ	מִי	כִּי 32.	שׁוּר :
except	*Eloah* (is) Ps. iii. 3.	*who*	*For*	.wall a *to observe, sing*
	ν 2.			

Elō-hē'-nū	zū-lā-ṭhī'	tzū'r	ū-mī'	Yehō-vā'h
12δ 9	48		21 vα	
אֱלֹהֵינוּ :	זוּלָתִי	צוּר	וּמִי	יְהוָה
.our *Elohim* Ps. iii. 3.	*except*	rock a *to bind closely*	(is) *who* and	; *Jehovah* Ps. ii. 2.

lemĭsh-ā'n	Yehō-vā'h	vă-yehī		ē-dī'	veyōm
my.ch.x.§ xliv.		ה31 59 37		11 8	8 b
לְמִשְׁעָן	וַיְהִי־יְהוָה			בְּיוֹם־־אֵידִי	
stay a	*Jehovah* become will but			,my *calamity*	of *day* the in
he reclined	Ps. ii. 2.	*he was*			

π 2.

ĭm	tĭth-chăs-sā'd	chā-sī'd	Ĭm	lī'
48	169	i	48	11 l
עִם־	תִּתְחַסָּד	עִם־חָסִיד 26.		לִי׃
with ,merciful thyself shew wilt thou		merciful the *With*		.me to
		mercy		

ω 2.

nā-vā'r Ĭm	tĭt-tăm-mā'm	tā-mī'm		gevă'r
ך34 105 48	34 169 ת33	i		
עִם־נָבָר 27.	תִּתַּמִּם :	תָּמִים		גְּבַר
purified the *With*	.perfect thyself shew wilt thou	perfect		man the
	he finished	*he finished*		*he was strong*

ω 2.

° (ִ) and (ֶ) are put by a Chaldaism for (ְי)

tĭth-păt-tā'l	ĭk-kē'sh veĭm			tĭth-bā-rā'r
169	3 48 v			34 169
תִּתְפַּתָּל :	וְעִם־עִקֵּשׁ			תִּתְבָּרֵר
.perverse thyself shew wilt thou	*perverse* the *with* and			,*pure* thyself shew wilt thou
he twisted				

ω 2. χ 1. and ω 2.

Yehō-vā'h	nē-rī'	tā-ī'r		ăt-tā'h Kī	
	11α 8	34 ן119		13 48	
יְהוָה׃	נֵרִי	תָּאִיר		כִּי־אַתָּה 29.	
Jehovah	; my *lamp*	*light* wilt		*thou*	*For*
Ps. ii. 2.					

kăn-phē ăl	văy-yê'-dĕ	văy-yā-ō'ph	kerū'v ăl
9α 48	31 59 36β ה	34 ן 59 36β	f 48
עַל־כַּנְפֵי	וַיֵּדָא	וַיַּעַף	עַל־כְּרוּב
of *wing*-s the *upon*	swiftly *flew* he yea	;*fly* did and	,*cherub* a *upon*

כ *like* רָב *a great one* *

31 ε 1 and 2. comp ω 2. with 9 3.

yĭk-kā-chē'-nī	mĭm-mā-rō'm	Yĭsh-lă'ch	rū'*a*ch
11θ 30 59 ל	mγ mα	59	
יִקָּחֵנִי	מִמְּרוֹם	יִשְׁלַח 17.	רוּחַ :
,me *take* will he	,high on from *to exalt*	*send* will He	.wind the *he breathed*
ς 1.			ν 2.

Yekăd-demū'-nī	răb-bī'm	mĭm-mă'-yīm	yăm-shē'-nī
11ι 64 ם	5 ב 1	mα	11θ ה 31 117
יְקַדְּמוּנִי 18.	רַבִּים :	מַיִם	יְמָשֵׁנִי
me prevent would They *he came before*	.many *he multiplied*	† *waters* from	me *out draw* will he
	δ 3.		31 α 2.

* כְּרוּב has been very differently explained by authors, nor are they agreed as to the derivation of it. We have given that which seemed to us most natural. *Witsius* in his *Egyptiaca Lib.* 2. *C.* 13. remarks on the word as here used—"Non de specie aliqua figurave cogitandum est, sed simpliciter de angelis Deo obsequia sua præstantibus." This verse is admirably rendered in the old version of the Psalms :—

"On cherubs and on cherubim, full royally he rode;
And on the wings of mighty winds, came flying all abroad."

Sternhold and *Hopkins.*

† The derivation of this word is uncertain; Parkhurst derives it from יָם. Schultens considers it as the plural of מַי, but it never occurs in the singular form. It is found in regimen מֵי *waters of.*

ā-shā'n	Ā-lā'h	lō'	chā'-röh	kī
	51	17 l	51	48
עָשָׁן	9. עָלָה	לוֹ :	חָרָה	כִּי־
smoke	*Ascended*	.him to	• *burned* (wrath) *because*	
			ω 7.	π 3.

tō-khē'l	mĭp-pī'v veēsh	beăp-pō'
42 60	17 ה 8.mα 2c v	17 נ b
תֹּאכֵל	וְאֵשׁ־מִפִּיו	בְּאַפּוֹ
,devoured	his *mouth* from *fire* and	,† his nostril through
he did eat		Ps. ii. 12.

° see 29 ε and ch. xi. ϑ 5. ° (¨) is not changed by ψ, and ° π 1. and ϱ 1. therefore has metheg, see ω 1.

Văy-yĭr-kă'v	mĭm-mĕ'n-nū	bā-*a*rū'	gĕ-chā-lī'm
59 36β	17n 48	55	5
וַיִּרְכַּב 11.	מִמֶּנּוּ :	בְּעֲרוּ	גֶּחָלִים
rode he And	.it *from*	kindle did	fire of flashes
		he burned	*live coal*

° conforms not to β, but imitates ה h γ.

* Here, as well as in some similar cases, a noun corresponding in signification with the verb, *(viz. wrath)* may be understood, see Gen. xxxi. 35.—חָרָה has the accent thrown to the penultimate to prevent two accents from being in immediate succession. See 'Division of Syllables' in chap. iii. of the Grammar.

† Or, "in his anger."

chĕv-lē	Aphā-phū'-nī	mĭs-găb-bī'	yĭsh-ī'
9α 8	11 34 55	11 mγ	11 8η
חֶבְלֵי-	אֲפָפוּנִי 5.	: מְשַׂגְּבִי	יְשׁוּעָי
of snares the	* me *Compassed*	.my place high	,my salvation
he bound		*he lifted up*	*he saved*

° by β and 8 η this word would become חַבְלֵי, but (ֶ) is for (ַ) ϑ 4. ° α 4. ° π 1. ϱ 3. and υ.

veliy-yă'-ăl	venă-chalē'	mā'-vĕth
	9ל 1 n v	
בְלִיַּעַל	וְנַחֲלֵי	מָוֶת
wicked the	of torrents the and	,death
בְּלִי *not,* יַעַל *he profited*	*q. d.* water running in a hollow, or channel, *perforated*	*to die*
π 2. and ϱ 3.	μ 2.	

hā-ā'-rĕtz	văt-tĭr-ā'sh	văt-tĭg-ă'sh	yevă-athū'-nī
hβ	60 36β	60 36β	11ι 64Π 42
הָאָרֶץ	וַתִּרְעַשׁ	וַתִּגְעַשׁ 8.	: יְבַעֲתוּנִי
,*earth* the	*trembled* and	*shook* Then	.me *terrified* have
ω 2.			μ 1. comp. χ 1. and 2. with σ.

văy-yĭth-gā-ashū'	yĭr-gā'-zū	hā-rī'm	ū-mō-sedē'
42 172 37	42 64	5	9α i ι mγ vα
וַיִּתְנַעֲשׁוּ	יִרְגְּזוּ	הָרִים	וּמוֹסְדֵי
,themselves *shook* and	*moved* *he trembled*	*mountain*-s the	of foundations the and *founded*
see 36 β.	ω 3.		

* אַף as a noun, means 'nose' and 'anger,' hence perhaps this verb, *q. d.* "They *nosed*, or faced angrily on all sides."

ĕ-chezē'h	betzĕ'-dĕk	-Anī'	-leō-lelē-hĕ'm
63	b	11	19ν 9 34 76 l
אֶחֱזֶה	בְּצֶדֶק	אֲנִי 15.	לְעוֹלְלֵיהֶם :
see shall	righteousness in	I	.their children to
	he was just		*he exerted power*
μ 1.	π 3.		

temū-nā-thĕ'-khā	vehā-kī'tz	ĕs-beā'h	phā-nĕ'-khā
13β ה f 8μ t	46 34 ן 131 b	189 63	13β 9γ ה e
תְּמוּנָתֶךָ :	בְּהָקִיץ	אֶשְׂבְּעָה	פָּנֶיךָ
.thy likeness	of awaking the in	*satisfied* be shall I	,thy faces
he numbered	*to awake, vex*		*he turned*
ω 4.	° π 2.	° ה paragogic shortens	° π 2.
		the preceding syllable α 1.	

chĭz-kī'	Yehō-vā'h	ĕr-chŏm-khā'	Vāy-yō-mă'r
11α 8η		13α 63	59 36β
חִזְקִי :	יְהוָה	אֲרַחֶמְךָ	וַיֹּאמֶר xviii. 2.
.my strength	,*Jehovah* O	,thee *inwardly love* will I	*said* he And
he strengthened	Ps. ii. 2.		
comp. β with κ 1. and ξ.		α 5.	29 ε.

ū-mephăl-letī'	ū-metzū-dā-thī'	săl-ī'	Yehō-vā'h
11 8θ 132Π v	11 8μ mγ vα	11 8η	
וּמְפַלְטִי	וּמְצוּדָתִי	סַלְעִי	יְהוָה 3.
; my *deliver*-er and	,my hold strong and	,my *rock* (is)	*Jehovah*
	to hunt	43	Ps. ii. 2.

vekĕ'-rĕn	mā-gĭn-nī'	ĕ-chesĕb-bō'	tzū-rī'	Ē-lī'
v	11ן 1 mγ	17b 63	11	11
וְקֶרֶן	מָגִנִּי	אֶחֱסֶה־בּוֹ	צוּרִי	אֵלִי
of horn the and	my shield	: him in *shelter take* will I	,my rock	,my *El*
he shot forth	*he protected*		*to bind closely*	
δ 2.	τ 1.	μ 1.		

mī-methī'm	Yehō-vā'h	yā-dekhā' mī-methīm
5 ן u m		13α ה e 8ι 5 ן u m
מִמְתִים	יְהוָה	מִמְתִים־־־יָדְךָ ו 14.
men from	,*Jehovah* O	,thy hand (are who) men From
	Ps. ii. 2.	*he cast, confessed, praised.* *to die. q. d.* mortals
		σ and α 1.

bă-chăy-yī'm	chĕl-kā'm	mē-chĕ'-lĕd
5 ה, e b.hδ	19α	mβ
בַּחַיִּים	חֶלְקָם	מֵחֶלֶד
,* lives in	their portion	*world* the of out (having)
he lived	*he parted, was smooth*	*time*
comp. δ 3. and ε 3.	comp. β and ξ.	

yĭs-beū'	vĭt-nā'm	temăl-lē'	ū-tzephū-nekhā'
64	19α 8η	61Π	13α 78 vα
יִשְׂבְּעוּ	בְּטֶנָם	תְּמַלֵּא	וּצְפוּנְךָ
satisfy will they	; their *belly*	*fill* wilt thou	thy (treasure) *hid*-den (with) and
he satisfied			chap. x. § ii.
	π 2.		β.

yĭth-rā'm	vehĭn-nī'-chū	vā-nī'm
19α 8η	34ן113 36	19 9 ה, e
יִתְרָם	וְהִנִּיחוּ	בָּנִים
their residue	*rest to* cause will they and	their sons
he remained. extended, abounded		*he built*
		π 2.

* Life may be plural in the Hebrew, because our existence is properly not one, but innumerable acts of the vital principle; or because it consists of many days, years, &c.

Chĕl-bā'-mō	ā-lā'y	yăk-kī'-phū	benĕ'-pnĕsh
19α & ε	11β 48	30 122נ	b
חֶלְבָּמוֹ 10.	עָלָי :	יְקִיפוּנִי	בְּנֶפֶשׁ
their *fat* (In)	.me *about*	encompass will (who)	soul thé against
		*he went round**	*he breathed*

° (∵) for compᵈ. (⁚) ξ. which compᵈ. (⁚) is for (∵) by β. ° ω 2. ° ϛ 1.

vegē-ū'th	dĭb-berū'	pī'-mō	sā-gerū'
t f ה e b	55ח	19 ה 8	55
בְּגַאוּת :	דִּבְּרוּ	פִּימוֹ	סָגְרוּ
.pride with	*spoke*-n have they	their *mouth* (with)	,enclosed have they
he grew higher and higher.	*he led*		*he shut*
π 2.	π 3.	π 3.	

lĭt-rō'ph	yĭkh-sō'ph	keăr-yē'h	Dĭm-yō-nō'
73 ל	59	i k	17 ה n e
לִטְרֹף	יִכְסוֹף	כְּאַרְיֵה	דְּמְיֹנוֹ 12.
,ravin to	*desire* will (that)	lion a as	(is) his Likeness
he tore, plucked off	*silver*	*he plucked off*	*he was like*
א 1.		π 3.	π 1.

bemĭs-tā-rī'm	yō'-shē'v	vekhĭkh-phī'r
5 מ ע b	74	i k v
בְּמִסְתָּרִים :	יֹשֵׁב	וְכִכְפִיר
,places *hid*-ing in	*sit*-ting	lion young a as and
		q. d. a covert lion. *he covered*
		א 1. and 2. and π 5.

* This is likewise the radical sense of יָקַף, from which many derive יְקִיפוּנִי. Considering that double dagesh is but very rarely inserted to indicate the omission of ו, the manner in which the word is accounted for above seems to claim the preference, according to the punctuated system.

Shŏm-rē'-nī	phe-ā-mā'y	nā-mō'-tū băl
11θ 69	11 9	34 86 48
שָׁמְרֵנִי 8.	פְּעָמָי׃	בַּל־נָמוֹטוּ
me thou Guard	.my feet	moved been have *not*
he kept	*q. d.* those parts which *smite* the ground in walking	*to slide*
α 4.	° π 2. and ϰ 3. and ω 2.	

betzē'l	ā'-yĭn băth	keī-shō'n
ול b	ה e	נה 8 ch.x.§xx. nf k
בְּצֵל	בַּת־עָיִן	כְּאִישׁוֹן
of *shadow* the in	,eye the * of daughter the	pupil the as
	he afflicted, answered. he built.	*man*
	ω 2.	

Mĭp-penē'	tăs-tī-rē'-nĭ	kenā-phĕ'-khā
eך 9α mα	11θ 119	13β 9α
מִפְּנֵי 9.	תַּסְתִּירֵנִי׃	כְּנָפֶיךָ
of faces the From	.me *hid*-e shalt thou	thy *wing*-s
he turned		

ō-yevă'y	shăd-dū'-nī	zū'	reshā-ī'm
11β 9 76	11ד 34 55	21	5β & δ
אֹיְבָי	שָׁדְּדוּנִי	זוּ	רְשָׁעִים
my *enemies* (from)	,me wasted have	*who*	ungodly the
	he destroyed		*he was unjust*
	ς 1.		

* See Psalm xlv. 14. *note.*

yă-*a*vŏr	bāl	zăm-mō-thī'		tĭm-tzā'	vāl
69	48	34 ם 54		61	48
בַּל־יַעֲבָר־		זַמֹּתִי		בַּל־תִּמְצָא	
transgress shall *not*		(that) purposed have I		*:find* couldst thou (thing any) *not*	
he passed		*he devised*			
μ 1. and ψ. π 3.		ϱ 1. *			

bĭd-vă'r	ā-dā'm †	Lĭph-ŭl-lō'th	pī'
8α bβ		8 6 1	11 ה 8
בִּדְבַר	אָדָם	לִפְעֻלוֹת 4.	פִּי׃
of word the by	,man	of *work*-s the Concerning	.my *mouth*
he spoke, led	Ps. xii. 2.		
π 1. and 5.		ϰ 1.	

ŏr-chō'th	shā-mă'r-tī	*a*nī'	*s*ephā-thĕ'-khā
8 6	54	11	13β ה 7 8
אָרְחוֹת	שָׁמַרְתִּי	אֲנִי	שְׂפָתֶיךָ
of paths the	(from) *kept* have	*I*	,thy *lip*-s
he went in a track			
α 2.			ϱ.

b*e*mă-gelō-thĕ'-khā	*a*shū-ră'y	Tā-mō'kh	pā-rī'tz
13β 10α 8 mγ b	11 9	69	i
בְּמַעְגְּלוֹתֶיךָ	אֲשֻׁרַי	תְּמֹךְ 5.	פָּרִיץ׃
,thy tracks in	my steps	up thou *Hold*	.forth breaker the
round. a wheel, wheel-way, or track.	*he proceeded*		*He broke through*
	ϑ 3.		ο (ׄ) for (ָ) irregularly

* The accent is on the last syllable of this word, so that it is an exception to the general rule, that words of this form require the accent to be on the last syllable but one. This is signified by the word מְלֵרַע inserted in the margin of some Hebrew bibles. See Grammar, page 27. line 12.

† See the end of the note on § iii. of chap. iii.

tō-mē'kh	ăt-tā'h	vekhō-sī'	chĕl-kī' menāth
74	13	11 הe f v	11α 8η ה 8α & μ
תּוֹמֵךְ	אַתָּה	וְכוֹסִי	מְנָת־חֶלְקִי
sustaining	(art) *thou*	,my cup and	my portion of share the
he held	43	*he covered*	*he was smooth, parted. he numbered*
			β and ξ.

băn-neī-mī'm	lī' nā-phelū	Chavā-lī'm	gō-rā-lī'
5β i b.hδ	11 l 55	5 γ & δ	11α f
בַּנְּעִימִים	נָפְלוּ־לִי	חֲבָלִים 6.	גּוֹרָלִי :
,places *pleasant* in	me to *fallen* have	lines The	.my *lot*
		he bound	
		α 1.	

Bā-chă'n-tā	ā-lā'y	shā-pherā'h	nă-chalā'th ăph
53	11 48	2 ch.x.§ ii.	8μ 48
בָּחַנְתָּ xvii. 3.	עָלַי :	שִׁפְרָה	אַף־נַחֲלַת
proved hast Thou	.me *unto* (is)	*goodliness*	of inheritance an *yea*
			he inherited
π 1.	ω 2.		μ 2.

tzerăph-tă'-nī	lă'y-lāh	pā-kă'd-tā	lĭb-bī'
11ε 53	2	53	ב11
צְרַפְתַּנִי	לָיְלָה	פָּקַדְתָּ	לִבִּי ו
,me tried hast thou	,*night* (by)	*visited* hast thou	,my *heart*
he refined *			
α and β.		π 1 and 3.	δ 3.

* Compare Isaiah xlviii. 10. in Hebrew, and 1 Pet. iv. 12.

Yĭr-bū'	vā'kh	chā-sī'-thī kī	Ēl
ה31 64	13 b	31ה 54 48	
יִרְבּוּ 4.	בָךְ :	חָסִיתִי	אֵל
multiply shall They	.thee in	*shelter* taken have I *because*	; *El* O

π 2. and ω 5.

bĕl	mā-hā'-rū	ă-chē'r	ătz-tzevō-thā'm
48	55		19α 6β 10α
בַּל-	מָהֲרוּ	אַחֵר	עַצְּבוֹתָם
not	; * endowed have	(God) *another* (who)	,their sorrows
	q. d. to give that which *hastens* a marriage, &c.	*after*	*he grieved*
π 3.	ω 3.		ξ.

ĕs-sā' ū-vĕl	mĭd-dā'm	nĭs-kē-hĕ'm	ăs-sī'kh
30 63נ 48 vα	mα	19 9	30 121נ
וּבַל-אֶשָּׂא	מִדָּם	נִסְכֵּיהֶם	אַסִּיךְ
up take will I *not* and	,† blood of	their libations	*out pour* will I
he lifted up		*he poured out*	
ϱ 1. and ch. viii. 31. θ.		see 8 η.	ϱ 1.

Yehō-vā'h	sephā-thā'y ăl	shemō-thā'm ĕth
	11βה 7 48	19α 6 8ι ch.x.§ xl.
יְהוָה 5.	עַל-שְׂפָתָי :	אֶת-שְׁמוֹתָם
(is) *Jehovah*	,my *lip*-s *upon*	them of *name*-s *the*
Ps. ii. 2.		

β and ω 2.

* *i. e.* Who have joined themselves to another god by spiritual whoredom. Compare Hos. ii. and Exod. xxii. 16.

† Some derive this word from דָּמָה *he was like*, and others from אָדַם *he was red.*

lehā-rā'ng	nĭsh-bă'ng	yekhăb-bē'd	Yehō-vā'h
u ן hβ l	22 82	59ם	
לְהָרַע	נִשְׁבַּע	יְכַבֵּד׃	יְהוָה׃
,(himself of) hurt the to	sworn hath he	:honour will he	*Jehovah*
to be evil	*he satisfied*	*he was heavy*	Ps. ii. 2.

nā-thă'n lō	Kăs-pō'	yā-mī'r	velō'
51 48	17	34ן 117	48 v
לֹא־נָתַן	כַּסְפּוֹ 5.	יָמִיר׃	וְלֹא
delivered hath he *not*	his *Silver*	.*change* will	*not* but
ch. x. § xliv. *gave*	*desired*		
	π 1.		

lō'	nā-kī' ăl	veshō'-chăd	benĕ'-shĕkh
48	ה e 48	v	b
לֹא	עַל־נָקִי	וְשֹׁחַד	בְּנֶשֶׁךְ
not	innocent the *against*	bribe a and	,usury unto
	he was clear	*he made a present*	*q. d. bit*-ing or unreason-able interest

yĭm-mō't	lō'	ē'l-lĕh ō-sēh	lā-kā'ch
34 90	48	21 74	51
יִמּוֹט	לֹא	עֹשֵׂה־אֵלֶּה	לָקַח
moved be shall	*not*	*these* doing (One)	.*taken hath he*
to slide		*he made*	
		ε 1. see 8 γ.	ω 2.

shŏm-rē'-nī	leDā-vī'd	Mĭkh-tā'm	leō-lā'm
118 69	l	mγ	f l
שָׁמְרֵנִי	לְדָוִד׃	מִכְתָּם xvi. 1.	לְעוֹלָם׃
,me thou Guard	.*David* by	*Mikh-tam*	.ever for
he kept	*beloved*	*he marked. pure gold*	*he was hidden*
α 4.			

Lō	ĕ-chā'd	găm	ē'n	tō'v
48		48	48	
לֹא xv. 3.	: גַּם־אֶחָד		אֵין	טוֹב
not (who He)	.one *even*		*not* (is there)	*;good*
ch. x. § xviii.	*.he united*			

ω 2.

lerē-ē'-hū	ā-sā'h	lō	leshō-nō' ăl	rā-gă'l
17ζ ה e l	31 51	48	17 8ε 48	51
לְרֵעֵהוּ	לֹא־עָשָׂה		עַל־לְשֹׁנוֹ	רָגַל
his neighbour to	done hath *not*		,his *tongue with*	*slandered hath*
q. d. a messmate. *he fed*	*he made*			*foot*

kerō-vō' ăl	nā-sā' lō	vechĕr-pā'h	rā-â'h
17 48	51 48	2 v	2 ן u
עַל־קְרֹבוֹ :	לֹא־נָשָׂא	וְחֶרְפָּה	רָעָה
,his neighbour *against*	up taken hath *not*	*reproach* a and	,*evil*
he approached	*he lifted up*		

β.

yĭr-ē' veĕth	nĭm-â's	bĕē-nā'v	Nĭv-zĕ'h
9α 76 ch.x.§ xl. v	ch.x.§ ii.105	17β 9 ה i b	105
וְאֶת־־יִרְאֵי	נִמְאָס	בְּעֵינָיו	נִבְזֶה 1 4.
fear-ing (persons) *the* but	,(person) vile a	* his eyes in	contemned (been Hath)
	he rejected	*he afflicted, answered.*	*he despised*

ψ.

π 3. and η.

* Here seems to be an ellipsis of אֲשֶׁר (see chap. x. § xviii. and rule 47.) "in his eyes," being for "in whose eyes."

leDā-vī'd	Lă-menătz-tzē'ach	ā-dā'm	lĭv-nē'
1		ch.x.§ vii.	9 ה e 1
לְדָוִד	לַמְנַצֵּחַ xiv. 1.	אָדָם :	לִבְנֵי
.*David* by	: leader the To	.man	of sons the of
beloved	Ps. v. 1.	Ps. xii. 2.	*he built*

Elō-hī'm	ē'n	belĭb-bō'	nā-vā'l	ā-mă'r
	48	17ב 1 b		51
אֱלֹהִים	אֵין	בְּלִבּוֹ	נָבָל	אָמַר
: *Elohim*	*no* (is there)	,his *heart* in	fool the	*said* Hath
Ps. iii. 3.	43		*he fell down*	
	ת.	δ 3.		

alī-lā'h	hĭth-ī'-vū	hĭsh-chī'-thū
2 i	113	113
עֲלִילָה	הִתְעִיבוּ	הִשְׁחִיתוּ
(is there) ; deed (their in) abominably acted have they ; *corrupt* become have they		
43 *he exerted power*	*he was abominable*	

sā'r	Hăk-kō'l	tō'v ō-sēh	ē'n
34 ך 51	48 hα	ch.x.§ ii.74	48
סָר	הַכֹּל s.	עֹשֵׂה־טוֹב :	אֵין
,*aside turn*-ed hath	*whole* The	.*good* doing	(one) *not*
		he made	
		see 8 γ.	

ō-sēh	ē'n	nĕ-elā'-chū	yăch-dā'v
74	48	86	48
עֹשֵׂה־	אֵין	נֶאֱלָחוּ	יַחְדָּו
doing (one)	*not* (is there)	; *corrupted become* have they	*together*
he made	43		
see 8 γ.		μ 1.	μ 3. and π 1.

amā-rō'th	Yehō-vā'h	Ĭm-rō'th	lō'
6γ		68	171
אֲמָרוֹת	יְהוָה	אִמְרוֹת 7.	לוֹ :
words	(are) *Jehovah*	of words The	.him for
	Ps. ii. 2.	*he said*	

° This word, when it is plural in regimen, preserves the points which the penultimate has in the singular.

bă-alī'l	tzā-rū'ph	kĕ'-sĕph	tehō-rō'th
1 i b	78		6
בְּעֲלִיל	צָרוּף	כֶּסֶף	טְהוֹרוֹת
crucible a in	*refined*	*silver*	(like) *pure*
he exerted power		*he desired*	
μ 2.			β.

Sā-vī'v	shĭv-ā-thā'-yĭm	mezŭk-kā'k	lā-ā'-rĕtz
48	ch. x. § xv.	34 155π	2c lα
סָבִיב 9.	שִׁבְעָתַיִם :	מְזֻקָּק	לָאָרֶץ
Around	.times seven	*purified*	,*earth* of
	he satisfied	*he fused*	
	ch. v. 7. and ch. xi. ω 2.		ω 2.

zŭl-lū'th	kerū'm	yĭth-hăl-lā'-khūn	reshā-ī'm
2 f ן u	46 34 ן 73 k	190 172	5β
זְלוּת	כְּרֻם	יִתְהַלָּכוּן	רְשָׁעִים
* vileness the	of *exalt*-ing the at	,*walk* will	ungodly the
to act vilely			*he was unjust*
ϛ 3.	θ 3.	ω 3.	

* Here the abstract is put for the concrete, chap. x. § ii. Some copies *(Plur. Cod. Hillel.* 413, *De Rossi Ed. Ant.)* read זְלֻוֹת "vilenesses," which is the plural form of זְלֻלָה, derived from the root זָוַל, or rather as the Dagesh would indicate from זָלַל, a root not used, but considered of a meaning similar to that of the former.

ā-dā'm	mĭb-benē'	emū-nī'm	phă's-sū kī
ה e a	ה e 9 mא	5 f	ס34 55 48
אָדָם :	מִבְּנֵי	אֱמוּנִים	כִּי־ פָסוּ
.• man	of sons the from	ones *faithful* the	failed have *because*
he was like	*he built*	*he was steady*	*he diminished*
ch. x. § vii.	β	ת 2. and ק 1.	

mē-ĕn-kă'th	aníy-yī'm	Mĭsh-shō'd
8x mβ	5ה e	ד 1 mα
מֵאֲנָקַת	עֲנִיִּים	6. מְשֹׁד
of *groan*-ing the of account on	,*afflicted* the	of destruction the of account On
	he answered	*he destroyed*
° (ּ) for (ַ) ϑ 4. from (ֵ) by ξ, and compare β.		° β and ϱ 3.

yō-mă'r	ā-kū'm	ăt-tā'h	ĕv-yō-nī'm
59	34 63	48	5 nf ה e
יֹאמַר	אָקוּם	עַתָּה	אֶבְיוֹנִים
say will	,*rise* will I	*now*	; poor the
			q. d. those who are submissive from poverty. *he acquiesced*
ch. viii. 29. ε.			

yā-phī'*a*ch	beyē'-shĭng	ā-shī'th	Y*e*hō-vā'h
34ן 117	3 b	34ן 121	
יָפִיחַ	בְּיֵשַׁע	אָשִׁית	יְהוָה :
snare a lay would	(that him from) safety in	(one each) *set* will I	,*Jehovah*
to blow	*he saved*		Ps. ii. 2.
ν 2.			

• One made in the *likeness* of God. Such is the derivation which Parkhurst gives, referring to Gen. v. 1, 2. The more usual derivation given in lexicons is from אָדַם *he was red, q. d. formed of red earth.*— ἐπειδήπες ἀπὸ τῆς πυῤῥᾶς γῆς φυραθείσης ἐγεγόνει. *Josephus.*

vegŏph-rī'th	ē'sh	pă-chī'm	reshā-ī'm
t i v	2c	5 ון	5β
וְגָפְרִית	אֵשׁ	פַּחִים	רְשָׁעִים
,*brimstone* and	,*fire*	,* coals burning live *to snare, blow*	ungodly the *he was unjust*

kō-sā'm	menā'th	zĭl-ā-phō'th	verū'ach
19α ה e f	ה 8μ	6 1 ch. x. § ii.	8 v
כּוֹסָם :	מְנָת	זְלָעָפוֹת	וְרוּחַ
their cup *q. d.* that which incloses or *covers* the liquor.	of portion the (be shall) *he numbered*	,*blasts burning* the composition of this pluriliteral is uncertain.	of wind a and *he breathed.*

ν 2.

chā-sī'd	gā-mă'r kī	Yehō-vā'h	Hō-shī'-āh
i	51 48		193 29 ו 127
חָסִיד	גְּמַר כִּי	יְהוָה	הוֹשִׁיעָה xii. 2.
,godly the *mercy*	ceased hath *because* *he finished*	,*Jehovah* O Ps. ii. 2.	,thou *Save*

o π 3. compare with π 1. and 2.

* This interpretation accords with the margin of our English bibles, and with the other imagery of the passage. Lowth considers, that as the root not only denotes *to ensnare*, but also *to blow*, from the latter idea may be deduced the sense above given, *q. d.* 'glowing embers, or coals hot, as when blown up.' Or, may not the י be formative, the ם radical, and the word be referred to פֶּחָם, which undoubtedly means burning coals? see Isaiah xliv. 12. and liv. 16. O my soul, how fearful is that judgment, which will one day overtake the wicked! Flee thou from the wrath to come to Jesus, the only hiding-place. Compare Isaiah xxxii. 2. with Heb. vi. 18.

vā-dā'kh yā-thō'm Lĭsh-pō't chē-lekhā-ī'm
ה e vβ f 73 l 5 1
וְדַ֫ךְ יָתֹום לִשְׁפֹּט 18. חֲלָכְאִ֥ים :
; afflicted and *fatherless* the *judge* To * afflicted the
he did beat
חָלָה *he was faint,*
כָּאָה *he was broken.*
ω 2. א 1.

enō'sh lă-arō'tz ō'd yō-sī'ph băl
f 73 l 48 ו 29 117 48
אֱנוֹשׁ לָעֶ֫רֶץ עֹוד יֹוסִ֣יף בַּל־
man *terrify* to *more* *add* may (ungodly the) *not* (that)
he was infirm
μ 1.

yē-hā-rē-sū'n hăsh-shā-thō'th Kī' hā-ā'-rĕtz mĭn
190 95 6 ך u h∝ 48 h 48
יְהֻרְסוּ֣ן הַ֫יְשָׁתֹות כִּי xi. 3. מִן־הָאָ֥רֶץ :
,destroyed be foundations the *If* .*earth* the *from*
he broke through *to set*
° former (¨) by φ, and the latter from (·) by ω 3. ° δ 1.

ăl Yăm-tē'r măp-pā-ā'l tzăd-dī'k
48 117 51 21 i
עַל־ יְמַטֵּ֣ר 6. מַה־פָּ֑עַל : צַדִּ֣יק
upon *rain* will He ! wrought hath *What* (one) righteous the
he worked *he was just*
ל and ω 2.

* The marginal reading in Hebrew bibles divides the above word into two, thus חֵ֣ל כָּאִ֑ים. In this case חֵ֣ל may be derived from חַ֣יִל or חֵ֣יל denoting *multitude*, &c. and כָּאִ֑ים may be a noun denoting *oppressed* persons, from כָּאָה *he was broken*, or *worn out with grief.*

kĕăr-yē'h	băm-mĭs-tā'r	yĕ-*e*rō'v	yĭtz-pō'-nū
i k	mγ b	59	64
כְּאַרְיֵה	בַּמִּסְתָּר	9. יֶאֱרֹב	יִצְפְּנוּ :
lion a like	place secret a in	*wait in lie* will He	.watch secretly will
he plucked off	*he hid*		*he hid*
	h δ and π 1.	μ 1.	ω 3.

ā-nī'	lăch-tō'ph	yĕ-*e*rō'v	vesŭk-kō'h
ה e	73 l	59	2 ך 1 b
עֲנִי	לַחְטֹוף	יֶאֱרֹב	בְּסֻכָּה
: *afflicted* the	*seize* to	*wait in lie*, will he	: covert a in
he answered			*he covered*
	μ 3.		π 2. and δ 3.

verĭsh-tō'	bemŏsh-khō'	ā-nī'	yăch-tō'ph
17α 8η b	17α 46 73 b	ה e	59
: בְּרִשְׁתּוֹ	בְּמָשְׁכוֹ	עֲנִי	יַחְטֹף
.his *net* into	• him *draw*-ing in	*afflicted* the	*seize* will he
π 2.	π 3. and α 4.		μ 3.

bă-*a*tzū-mā'v	ve*n*ā-phă'l	yā-shō'*a*ch	yĭd-kĕ'h
17β 9 80 b	51 36	ח 34 59	59
בַּעֲצוּמָיו	וְנָפַל	יָשַׁח	יְדַכֶּה 10.
(on) his ones strong with *strength*	*fall* will and	,depress will he *he inclined*	,*bruise* will He *he did beat*
μ 2. and β.		ע 2.	

* Or, it may be rendered, "in his drawing (him)." In this case the postfixed ֹו refers to the wicked man; a construction which analogy seems to favour.

ū-mĭr-mō'th	mā-lē'	pī'-hū	Ā-lā'h	
6 ה mγ vα	51	8 ה 17		
וּמִרְמוֹת	מָלֵא	פִּיהוּ	אָלָה	7.
deceits (with) and	*filled hath he*	his *mouth*	cursing (With)	
he cast. q.d. threw into distress by deceit			*he cursed*	
		° chap. vii. 22.	° compare 17 γ and 11 ι.	

vā-ā'-vĕn	ā-mā'l	leshō-nō'	tă'-chăth	vā-thō'kh
vβ		17α f 8α	48	ו u vβ
וָאָוֶן :	עָמָל	לְשׁוֹנוֹ	תַּחַת	וְתֹךְ
.vanity and	mischief (are)	his *tongue*	*under*	:*fraud* and
labour	*he toiled* 43			*middle*

băm-mĭs-tā-rī'm	chatzē-rī'm	bemă-ară'v	Yē-shē'v	
5 mγ b	5	8 mγ b	29 59 ו	
בַּמִּסְתָּרִים	חֲצֵרִים	בְּמַאְרַב	יֵשֵׁב	8.
places secret in	; *village*-s the	of ambush an in	*sit* will He	
he hid[h]	*court, leek, grass,* &c.	*He laid in wait*	42	
h δ and π 1.		° compare 5 β, γ and ε.		

lechē-lekhā'	ē-nā'v	nā-kī'	yă-harō'g
1 l	17β ה 9 i 2c	ה e	59
לְחֵלְכָה	עֵינָיו	נָקִי	יַהַרְגֶ
afflicted the for	his eyes	: innocent the	*kill* will he
חָלָה *he was languid,*	*he afflicted, answered.*	*he was clear*	
and נָכָה *he smote**.			
		° compare η and 8 δ.	μ 1.

* *Stockius* derives חֵלֶכָה, from חָלַךְ, a root not occurring in the Hebrew scriptures, but which in Arabic signifies, *he was exceedingly black,* &c.

ā-nī'	yĭd-lă'k	rā-shā'ng	Begă-*avă'th*
ה e	59		8κ f ה e b
עָנִיּ	יִדְלָק	רָשָׁע	בְּגַאֲוַת x. 2.
: *afflicted* the	persecute will he	ungodly the	of pride the In
he answered	*he pursued, burned*	*he was unjust.*	*he grew higher and higher*

μ 2.

---

chā-shā'-vū	zū	vĭm-zĭm-mō'th	yĭt-tā-phesū'
55	21	6ם 1 mγ b	95
חָשָׁבוּ :	זוּ	בְּמִזְמוֹת	יִתָּפְשׂוּ
.*thought* have they	*which*	devices the in	*caught* be they may
		he devised	*he apprehended*

ω 3. ° π 2. and compare κ 1. and 2.

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năph-shō'	tă-*avă'th* ăl	rā-shā'ng	hĭl-lē'l Kī
17 8π	ה 8κ t 48		34 51ח 48
נַפְשׁוֹ	עַל־תַּאֲוַת	רָשָׁע	כִּי־הִלֵּל 3.
; his soul	of lust the *after*	ungodly the	*mad* become hath *Surely*
he breathed	*he desired. upon*	*he was unjust*	*he praised, gloried*

° compare α 1. and μ 1. and 2.

Yehō-vā'h	nĭ-ē'tz	bē-rē'kh	ū-vō-tzē'*ang*
	51ח	51ח	ch.x § ii.74 vα
יְהוָה :	נִאֵץ	בֵּרַךְ	וּבֹצֵעַ
—.*Jehovah*	*despised* hath he	,•*blessed* hath he	covetous the and
Ps. ii. 2.		*he kneeled*	*q. d.* a clipper, *he cut off*
	χ 2.	χ 1.	

• The order is, "And he hath blessed the covetous," &c.

nō-kē'sh	kăp-pā'v	bephō'-ăl	ā-sā'h
29 ו82	17βח 9 1	b	51
נוֹקֵשׁ	כַּפָּיו	בְּפֹעַל	עָשָׂה
snared been hath	his hands *he curved*	of *work* the in	: performed hath he *he made*
θ 5.	π 1. and ϱ 1.	π 3.	

Shī-thā'h	Sĕ'-lāh	Hĭg-gā-yō'n	rā-shā'ng
193 34ח ן 127		nf ה e	
שִׁיתָה 21.	סֶלָה :	הִגָּיוֹן	רָשָׁע
,thou Appoint *to set*	.*Selah* Ps. iii. 3.	.meditation A *he meditated*	.(one) ungodly the *he was unjust*

yē-deū'	lā-hĕ'm	mō-rā'h	Yehō-vā'h
29 64 י	19 lα	i י mγ	
יְדֻעוּ	לָהֶם	מוֹרָה	יְהוָה ׀
know may	(that) ; them to	• Teacher a *he directed*	,*Jehovah* O Ps. ii. 2.

Sĕ'-lāh	hē'm-māh	enō'sh	gō-yī'm
	19	f	5,ה e
סֶלָה :	הֵמָּה	אֱנוֹשׁ	גּוֹיִם
.*Selah* Ps. iii. 3.	.(are) they ch. x. § vii. ϱ 4.	man (but that) *he was infirm*	nations the *body*

* Some render "a razor," compare Isaiah vii. 20. Our translators seem to have adopted מוֹרָא (ד) "fear," the marginal reading in Hebrew bibles, and which is countenanced by nine manuscripts, several versions, and the Targum. Its root is יָרֵא (ד"י) *he feared*.

vā-ĕ'd	leō-lā'm	mā-chī-thā	shemā'm
48 vβ	f l	ה31 53	19α 8ι
וָעֶד :	לְעוֹלָם	מָחִיתָ	שְׁמָם
.* *ever* and	ever for	*out wiped* hast thou	their *name*
	q. d. time *hidden*		

lā-nĕ'-tzăch	chorā-vō'th	tă'm-mū	Hā-ō-yē'v
50	6	ם34 55	74 hβ
לָנֶצַח	חָרְבוֹת	תַּמּוּ	7. הָאוֹיֵב ו
;† *ever for*	desolations (thy)	ended have	,*enemy* O
	he wasted	*he finished*	
comp. 50. and 1 α	α 1. and 2.	π 1. and ϱ 1.	

zĭkh-rā'm	ā-vă'd	nā-thă'sh-tā	veā-rī'm
19α 8η	51	53	5 ן v
זִכְרָם	אָבַד	נָתַשְׁתָּ	וְעָרִים
them of memory very the	*perished* hath	: razed hast thou (which)	cities the and
he remembered		*he plucked up.* ch. x. § 18.	[*q. d.* places of stir
			to stir up, blind.]
			δ 1.

mĭsh-pā't	Yehō-vā'h	Nō-dă'ng	hē'm-māh
mγ		29 ו82	19
מִשְׁפָּט	יְהוָה	17. נוֹדָע ו	הֵמָּה :
judgment	! *Jehovah*	*know*-n been Hath	.———
he judged	Ps. ii. 2.		44
א 1.			ϱ 4.

* This may be considered as an elliptical form of expression, *q. d.* לְעוֹלָם וָעֶד (עוֹלָם) "For ever and until (ever)," and when the last word is omitted, the next is pointed עֶד for the sake of distinction.

† The order is, "O enemy, thy desolations have ended for ever." Bishop Horsley renders, "Desolations have consumed the enemy for ever."

hăy-yā'm	ū-degē'	shā-mă'-yīm	T'zĭp-pō'r	sā-dā'y
h	ה 9α ν α	5	f	ה5
הַיָּם	וּדְגֵי	שָׁמַיִם	צִפּוֹר 9.	שָׂדָי :
;*sea* the	of fishes and	,*heavens* the	* of fowl The	:*field*-s the
	he multiplied		*he moved quickly*	

ς 3. (ר) final for (ך) ω 2.

Lă-menătz-tzē'ach	yăm-mī'm	ŏr-chō'th	ō-yē'r
	5	6	74
לַמְנַצֵּחַ ix. 1.	יַמִּים :	אֹרְחוֹת	עֹבֵר
leader the To	.*sea*-s the	of paths the	*pass*-ing (is whatsoever)
Ps. v. 1.		*he went in a track*	

δ 3. as if from יָם. α 2.

leDā-vī'd	mĭz-mō'r	lăb-bē'n	mūth ăl
l	f mγ		48
לְדָוִד :	מִזְמוֹר	לַבֵּן	עַל־מוּת
.*David* by	psalm a	,*labben*	*muth upon*
beloved	*he pruned*	perhaps a musical instrument	

rā-shā'ng	ĭb-bă'd-tā	gō yī'm	Gā-ă'r-tā
3	53Π	5ד e	53
רָשָׁע	אָבַדְתָּ	גּוֹיִם	גָּעַרְתָּ 6.
:(one) ungodly the	destroyed hast thou	;nations the	*rebuked* hast Thou
he was unjust	*he perished*	*body*	

° dagesh omitted π 2.

* This word usually means the oriental sparrow, but is applied to all kinds of birds indefinitely.

tzō-rerĕ'-khā	lemă'-ăn	ō'z	yĭs-să'd-tā
13β 9 34 76	50	ן 1	53ה
צָוֹרְרֶיךָ	לְמַעַן	עֹז	יִסַּדְתָּ
,thy distressors	*of* because	,strength	ordained hast thou
he bound closely		*he was strong*	*he founded*

Kī	ū-mĭth-năk-kē'm	ō-yē'v	lehăsh-bī'th
48	182 vα	ch.x.§ ii.76	131 l
כִּי 4.	וּמִתְנַקֵּם :	אוֹיֵב	לְהַשְׁבִּית
When	.tormentor self and	*enemy* the	*cease* to cause to
	he avenged		

ĕtz-beō-thĕ'-khā	mă-*a*sē'h	shā-mĕ'-khā	ĕr-ĕ'h
13β 10α 6 a	8γ mγ	13β 9	31 63
אֶצְבְּעֹתֶיךָ	מַעֲשֵׂה	שָׁמֶיךָ	אֶרְאֶה
,thy fingers	of work the	,thy *heavens*	*see* shall I
he tinged, indicated	*he made*	Ps. viii. 2. note	
	μ 2.		

kō-nā'n-tāh	*a*shĕr	ve*k*hō-khā-vī'm	yā-rē'*ach*
186 34 53ה	21	5 f v	
כּוֹנַנְתָּה :	אֲשֶׁר	וְכוֹכָבִים	יָרֵחַ
.established hast thou	*which*	*star*s the and	*moon* the
to make ready			
ω 2.			ץ 2.

bă-h*a*mō'th	ve*g*ă'm	kŭl-lā'm	vă-*a*lā-phī'm	Tzō-nĕ'h
6	48 v	19α 48	5 v	
בְּהֵמוֹת	וְגַם	כֻּלָּם	וַאֲלָפִים	צֹאנָה 8.
† of *beast*-s the	,*moreover* and	,them of *all*	oxen and	* *Sheep*
			he led	
β and μ 2.		δ 3.	μ 2.	

* The common text is צֹנָה, but eleven of Dr. Kennicot's codices read as above. The ה may be regarded as formative, or else paragogic.

† This term is commonly applied to the larger quadrupeds.

yĭph-ā'l	ledō-lekī'm	chĭtz-tzā'v	mā'-vĕth kelē
59	ch. x. § ii. 76 l	17ץ 1 9	9αה e
יִפְעָל׃	לְדֹלְקִים	חִצָּיו	כְּלֵי־מָוֶת
.form will he	persecutors for	his arrows	; death of instruments the
he worked	*he burned, pursued*	*he divided*	*to die* *he finished*
ω 2.		δ 3.	

shĭm-khā'	ăd-dī'r māh	*Adō-nē'-nū*	Y*e*hō-vā'h
13α 8θ & ι	i 21	12 9α ן u a	
שִׁמְךָ	מָה־אַדִּיר	אֲדֹנֵינוּ	יְהוָה viii. 2.
thy *name*	(is) *glorious how*	,• our *Adonai*	*Jehovah* O
	43	*to judge*	Ps. ii. 2.

• compare 13 α, 8 θ, and ι, with ch. xi. × 1. ο ϱ 3.

ăl	hō-d*e*khā'	t*e*nā'h	*a*shĕ'r	hā-ā'-rĕtz b*e*khŏl
48	13αה e f	194 32 73 נ	21	h 48 b
עַל־	הוֹדְךָ	תְּנָה	אֲשֶׁר	בְּכָל־הָאָרֶץ
above	thy glory	† set hast	*who*	*! earth* the *all in*
	he sent forth	*he gave*		

° pointed irregularly like an imperative with ה paragogic. ° ω 2.

v*e*yō-n*e*kī'm	ō-l*e*lī'm	Mĭp-pī'	hăsh-shā-mā'-yĭm
76 v	ch.x.§ ii. 34 76	הָ 8 mα	5 hα
וְיֹנְקִים	עוֹלְלִים	מִפִּי 3.	הַשָּׁמָיִם׃
suck-lings and	children	of *mouth* the From	.‡ *heavens* the
	he exerted power, affected, &c.		

ω 2.

• Some derive this from אָדֵן *a base, support.*

† The infinitive is here supposed to be formed like the imperative, instead of תֵּת or תֵּנֶת, and used for the past tense, see ch. x. § xxxii. Some consider the initial נ to be irregularly dropped, take the word as 52, and consider הָאָרֶץ as the antecedent to אֲשֶׁר.

‡ Some derive שֵׁם *a name*, and שָׁמַיִם *heavens*, from שׂוּם *to place;* others compound the latter word of שָׁם *there*, and מַיִם *waters. Aben Ezra*, and after him *Stockius*, derive it from the Arabic *sama*, signifying *was high.* It is never used in a singular form.

chăy-yā'y	lā-ā'-rĕtz	veyĭr-mō's	veyăs-sē'g
11β ה e 9	lα	59 37	30 117 נ 37
חַיַּי	לָאָרֶץ	וְיִרְמֹס	וְיַשֵּׂג
,my lives	*earth* the to	trample he may and	; * *overtake* and
he lived		*he trod*	
ϱ 3. and (ˉ) for (ˉ) ω 2.	ω 2.		ϱ 1.

Ĭm	Sĕ'-lāh	yăsh-kē'n	lĕ-ā-phā'r	ū-khevō-dī'
48		117	l	11α f 8α v α
אִם־ 13.	סֶלָה׃	יִשְׁכֹּן־	לֶעָפָר	וּכְבוֹדִי׃
If	.*Selah*	.place	*dust* the to	my glory and
	Ps. iii. 3.	*he dwelt*		*he was heavy* †

° לֹ for לֹה, compare ch. iv. h γ and δ.

kăsh-tō'	yĭl-tō'sh	chăr-bō'	yā-shū'v	lō'
17 8η 2c	59	17α 8η	34 59	48
קַשְׁתּוֹ	יְלַטֵּוּשׁ	חַרְבּוֹ	יָשׁוּב	לֹא
his *bow*	; *sharpen* will he	his sword	,*turn* will	*not* (sinner a)
		he wasted		
π 1.		π 1.		

hē-khī'n	Velō'	văy-khō-nenĕ'-hā	dā-ră'kh
34 ן 109	17 l v	18β 34 59ת 36β	51
הֵכִין	וְלוֹ 14.	וַיְכוֹנְנָהּ׃	דָּרַךְ׃
prepared hath he	him for Also	.it *ready made* hath and	,levelled hath he
to make ready			*he trod*

* The preceding and following verb being in Kal, the antipunctist may consider this as in the same conjugation, *viz.* as 59.

† "Weight of glory," 2 Cor. iv. 17.

gā-mă'l-tī	Ĭm	yemī-nī'	Bĕn	Khū'sh
54	48	11α i	ה e 8δ	
אִם־גָּמַלְתִּי	5.	: בֶּן־יְמִינִי		כּוּשׁ
rewarded have I	*If*	.* *jaminite Ben* the		*Kush*
he weaned		*right hand. he built*		
				π 2.

tzō-rerī'	vā-achăl-letzā'h	rā'ng	shō-lemī'
11α 8 34 76	189 63Π 36β	ון	11α 8θ 74
צֹרְרִי	וְאֲחַלְּצָה	רָע	שִׁלְמִי
me distressing (one)	spoiled have or	; *evil*	me (with) peace at (one)
he bound closely	*he took away, loosed.* comp. Judg. xiv. 19.		*he made whole*

° (ִ) for (ֵ), see 8 θ. and ch. xi. α. ° α compare with 8 θ.

năph-shī'	ō-yē'v	Yĭ-răd-dō'ph	rē-kā'm
11α 8η	ch. x. § ii. 74	59	m
נַפְשִׁי	אוֹיֵב	6. יִרְדֹּף°	: רֵיקָם
,my soul	*enemy* the	*pursue* May	: causelessly
he breathed			*a vain thing*

° pointed partly like Kal and partly like Piel †.

* Literally, "The son of my right hand," compare Gen. xxxv. 18. A son is one who *builds* his father's house, Ruth iv. 11.

† If this word is taken to be in Kal (ָ) is for (ִ), but if in Piel (.) is for (ִ) and cholem for (ֵ), either way the punctuation is irregular. *Pagninus, Altingius*, and *Leusden*, consider it to be compounded of these two conjugations; but *Schultens* and *Schroeder* view it as a contracted form of Hithpael, terminating in cholem for (ֵ). Schroeder in his grammar, page 77. says, "יִרְדֹּף *semet persequentem faciet*, Psalm vii. 6. *pro* יְרַדֹּף, *ex* יִתְרַדֹּף."

ăr-sī'	bedîm-ā-thī'	mĭt-tā-thī'	lă'y-lāh
11 8η	11α 8μ b	11α ה e 8 נm γ	2
עַרְשִׂי	בְּדִמְעָתִי	מִטָּתִי	לַיְלָה
my *couch*	my tear with *he wept*	;my bed q. d. something *stretched out* to lie on π 3.	*night* the ρ 1.

ē-nī'	mĭk-kă'-ăs	Ă-sheshā'h	ăm-sĕ'h
11α ה e i 8δ 2c	mα	34 52	31 121 42
עֵינִי	מִכַּעַס	עָשְׁשָׁה 8.	אָמְסָה :
;* my eye *he answered, afflicted.*	vexation from *he was angry*	*away wasted* Hath	.wet made have I *he made liquid*

Shĭg-gā-yō'n	tzō-rerā'y bekhŏl	ā-thekā'h
nf ה e	11β 9 34 76 48 b	52
שִׁגְיוֹן vii. 1.	בְּכָל־צֹוְרְרָי :	עָתְקָה
song *wander*-ing A	.me distressing (persons) *all* through *he bound closely*	sunk hath it *he removed*, or *was removed*

° (ר) final for (־) ω 2. ° π 3. and ψ.

dĭv-rē ăl	lăy-hō-vā'h	shā'r *a*shĕr	le*D*ā-vī'd
9α 48	l	34 ן 51 21	l
לְדָוִד	אֲשֶׁר־שָׁר	לַיהוָה	עַל־דִּבְרֵי־
,*David* by *beloved*	*sung* he *which* *to observe*	,*Jehovah* unto Ps. ii. 2. η.	of words the *of account on* *he spoke, led*

• The image on the retina of the eye *answers* to external objects. עַיִן, plural עֵינַיִם seems to be mostly *feminine* in the *singular*, and *masculine* in the *plural*. In Rabbinic Hebrew עַיִן is used in the sense of *he saw* or *observed*.

kĭ'	Yehō-vā'h	rephā-ē'-nī	ā'-nī	ŭm-lă'l
48		110 69	11	1
כִּי	יְהוָה	רְפָאֵנִי	אֳנִי	אֻמְלַל
because	*;Jehovah* O	,me thou *heal*	:(am) *I*	*weak* extremely
		he restored	43	

° ω 6. ° According to most, a participial noun from Pual, with (ֶ) irregularly for (ַ), and the last radical doubled instead of dagesh in the second.

nĭv-halā'h	Venăph-shī'	atzā-mā'y	nĭv-halū'
83	11α 8η ν	11β 9γ	86
נִבְהֲלָה	וְנַפְשִׁי 4.	עֲצָמָי :	נִבְהֲלוּ
agitated been hath	my soul Also	.my bones	agitated been have
he hurried	*he breathed*	*he was strong*	*he hurried*
μ 3.		β and ω 2.	μ 3.

mā-thā'y ăd	Yehō-vā'h	veăt-tā'h	meō'd
50		13 ν	48 ch.x.§ xvi.
עַד־מָתַי :	יְהוָה	וְאַתָּה*	מְאֹד
! long how	*,Jehovah* O	*,thou* but	*:greatly*
	Ps. ii. 2.		

(ַ) final for (ֶ) ω 2.

vekhŏl	ăs-chĕ'h	beăn-chā-thī'	Yā-gă'-tī
48 b	42 31 121	11α 8μ b	54
בְּכָל־	אַשְׂחֶה	בְּאַנְחָתִי	7. יָגַעְתִּי
all through	*swim* to made have I	; my *groan*-ing in	*laboured* have I
π 2. and ⏚.		° (ֶ) for (ֵ:) ξ, and (:) for (ַ) β and π 3.	

* The common text is וְאַתְּ, but the above is evidently the better reading, and it is sanctioned by the *Keri*, and very many manuscripts.

Lă-menătz-tzē'ach	tă-terĕ'n-nū	rā-tzō'n	kătz-tzĭn-nā'h
mγ l.hδ	17η 61	nf ה e	2 k hδ
לַמְנַצֵּחַ vi. 1.	תְּעַטְּרֵנּוּ :	רָצוֹן	כְּצִנָּה
leader the To	.him *surround* wilt thou	favour	(with) *shield* a like
he was over	*he crowned*	*he was pleased with*	
° see Ps. v. 1.	° μ 1. and ξ.	° pointed as if from the unused root צָנַן, see ς 1.	

mĭz-mō'r	hăsh-shemī-nī'th ăl	bĭn-gī-nō'th
f mγ	2 i i hκ 48	6 i bβ
מִזְמוֹר	עַל־הַשְּׁמִינִית	בִּנְגִינוֹת
psalm A	.eighth * the *upon*	instruments stringed on
he pruned	*he was fat*	*he struck* (as a musical instrument)
κ 1.		ג not dageshed by π 5.

kī	Yehō-vā'h	Chŏn-nē'-nī	leDā-vī'd
48		11θ 34 69	1
כִּי־	יְהוָה׃	חָנֵּנִי 3.	לְדָוִד :
because	; *Jehovah* O	,me to *gracious* thou Be	.*David* by
	Ps. ii. 2.		*beloved*
π 3.	comp. ς 1. and ν. and δ 3.		

* *Fenwick, Parkhurst*, &c. consider שְׁמִינִית as pointing out the *matter* of the Psalm, on account of its having עַל before it, which they would render *concerning;* and taking the title with an immediate reference to Christ, translate it, "To the giver of victory, &c. concerning or upon the *anointing*," *i. e.* of the Holy Ghost. The *titles* of many Psalms have been variously understood by eminent men,—some applying them to the *matter* of the Psalms, and others to the *manner*, &c. in which they were to be sung. Vide *Fenwick's* Thoughts on the Hebrew Titles of the Psalms.

Hă-*a*shī-mē'm	*y*ă-ch*a*lī-kū'n	leshō-nā'm	gerō-nā'm
19γ 127	190 122	19α f 8ε	19α.n ה e 8ε
הָאֲשִׁימֵם 11.	יְחַלִּיקוּן :	לְשׁוֹנָם	גְּרוֹנָם
,them *guilty* as Treat	.flatter will they	their *tongue* (with)	; their throat
	q. d. was smooth tongued		* *he excited*

° μ 1. ° μ 1. the accent is transferred to the last syllable on account of ך paragogic.

berō'v	mĭm-mō-*a*tzō-thē-hĕ'm	yĭp-pelū'	*E*lō-hī'm
ב8 1 b	19ת 10 i י mγ.m	30 64 נ	
בְּרֹב	מִמֹּעֲצוֹתֵיהֶם	יִפְּלוּ	אֱלֹהִים
of multitude the in	; their *counsel*-s of account on	*fall* they may	; *Elohim* O
he multiplied			Ps. iii. 3.

β. ς 1.

vā'kh	mā'-rū kī	hăd-dī-chē'mō	pĭsh-ē-hĕ'm
13 b	ה 31 55 48	19ε 30 127 נ	19η 9α
בָּךְ :	כִּי־מָרוּ	הֲדִיחֵמוֹ	פִּשְׁעֵיהֶם
.thee against	*rebelled* have they *because*	; them thou drive	their *transgress*-ions
		he impelled	*he passed*
π 2. and ω 5.	π 3.	see ch. v. 8. ζ and η.	

Yehō-vā'h	tzăd-dī'k	tevā-rē'kh	ăt-tā'h Kī
	i	6 ו ת	13 48
יְהוָה :	צַדִּיק	תְּבָרֵךְ	כִּי־אַתָּה 13.
; *Jehovah* O	,(one) *just* the	*bless* wilt	*thou Because*
Ps. ii. 2.		*he kneeled*	

π 3. and φ and χ.

* Others derive this word from גָּרַר *he cut* or *chewed the cud*, and in Chaldee *drew* or *attracted*. Hence גָּרוֹן *throat*, from its intersections or from its drawing in the air in breathing.

neche'-nī	Yehō-vā'h	vă-atzăp-pĕ'h	lekhā'
11θ.ה 31 69		63ה 37	13α 1
נְחֵנִי	9. יְהוָה	וַאֲצַפֶּה :	לְךָ
me thou *lead*	,*Jehovah* O	.(thee for) watch will I and	,thee to (prayer my)
Ps. ii. 2.		chap. x. § xix. *he surveyed* μ 1.	chap. x. § xviii. λ 1.

hăv-shă'r	shō-rerā'y	lemă'-ăn	vetzĭd-kā-thĕ'-khā
29ו 127	11 9 34 76	50	13α 8μ b
הַיְשֵׁר	שׁוֹרְרָי	לְמַעַן	בְּצִדְקָתְךָ
straight thou make	; * my viewers insidious	*of because*	,thy righteousness in
	he observed		*he was just*

° *irregularly* pointed for הַיְשֵׁר, see θ 5. ° ω 2. ° π 2. (.) under צ for (:)
see ϰ 1. and 2; (:) for (ᵀ) β; (ᵛ) for (:) ω 4.

bephī'-hū	ē'n	Kī'	dăr-kĕ'-khā	lephā-nă'y
17ה 8 b	48	48	13 8η	11β 50
בְּפִיהוּ	אֵין	כִּי 10.	דַּרְכֶּךָ :	לְפָנַי
his *mouth* in	*nothing* (is there)	*For*	.thy way	me *before*
	43		*he trod*	
	η.		π 1. and ω 4.	

pā-thū'ach kĕ-vĕr	hăv-vō'th	kĭr-bā'm	ne-khō-nā'h
78	6ה	19ϰ 8η	34 106
קֶבֶר־פָּתוּחַ	הַוּוֹת	קִרְבָּם	נְכוֹנָה
(is) *opened* grave a	; oppressions	(is) their part inmost	;upon depended be to
he buried	*he was* 43	*he approached*	*to make ready*

ψ and π 1. and ν 2. comp. ϱ 3. and δ 3. π. 1.

* Some derive this word from שׁוּר, which is of the same signification.

mē-ē'th	velib-bī'	sĭm-chā'h	Nā-thă't-tāh
ת mβ	11α 1 b ב	2	186 נ32 53
מֵעֵת	בִּלְבָבִי	שִׂמְחָה	8. נָתַתָּה
(when) time the than more	,my *heart* in	gladness	put hast Thou
he timed		*he was glad*	*he gave*, chap. x. § xliv.
π 2. and δ 3.			ς 1.

Lă-menătz-tzē'ach	rā'b-bū	vethī-rō-shā'm	degā-nā'm
ma'y l hδ	ב 34 55	19α f t v	19α n;ה e 8ε & θ
v. 1. לַמְנַצֵּחַ	: רָבּוּ	וְתִירוֹשָׁם	דְּגָנָם
leader the To	.increased	their wine new and	their corn
he was over	*he multiplied*	*he inherited*	*he multiplied*

° particip. piel ς 2. and ν 2. ° ς 1. and ω 2. and υ.

Yehō-vā'h	leDā-vī'd	mĭz-mō'r	hăn-nechī-lō'th ĕl
	l	f mγ	6ל 1 i n hα 48
4. יְהוָה	: לְדָוִד	מִזְמוֹר	אֶל־הַנְּחִילוֹת
,*Jehovah* O	.*David* by	psalm a	,flutes the *for*
Ps. ii. 2.	*beloved*	*q. d. pruned* from discords	*he perforated*
		x 1.	ψ.

ĕ-erŏkh	bō'-kĕr	kō-lī'	tĭsh--mă'ng	bō'-kĕr
63	11α		61	
אֶעֱרָךְ־	בֹּקֶר	קוֹלִי	תִּשְׁמַע	בֹּקֶר
order in set will I	morning the (in)	;my *voice*	*hear* shalt thou	morning the (in)
				* *he looked*
μ 1. and ψ.				π 3.

* The morning is a time for which men *look*, that they may go on with those pursuits from which they were restrained by the darkness of night. Compare Psalm civ. 23. and cxxx. 6.

Yehō-vā'h	hĭph-lā'h kī	Ū-deū'	shĭb-bă'r-tā
	31α 109 48	29.71יירα	53π
יְהוָה׃	כִּי־הִפְלָה	וּדְעוּ׃ iv. 4.	שִׁבַּרְתָּ׃
Jehovah	apart set hath *that*	ye *know* But	*broke*-a hast thou
Ps. ii. 2.	*he separated*		

π 3.

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bekŏr-ī'	yĭsh-mă'ng	Yehō-vā'h	lō'	chā-sī'd
11α 73 46 b	59		17 l	i
בְּקָרְאִי׃	יִשְׁמַע׃	יְהוָה׃	לוֹ׃	חָסִיד׃
my *call* ing in	*hear* will	*Jehovah*	: himself for	(one) godly the
he met				*mercy*

comp. α 1. and x 1.

ĭm-rū'	tĕ-chetā'-ū veăl	Rĭg-zū'	ē-lā'v
71	66 48 v	71	17 49
אִמְרוּ׃	וְאַל־תֶּחֱטָאוּ׃	רִגְזוּ׃ 5.	אֵלֶיךָ׃
ye speak	: sin may ye *not* that	,ye *Tremble*	him *unto*
he said	*q. d.* deviated from *missed*		

ζ and (ᵀ) for (׃) by ω 3.

Sĕ'-lāh	vedō'm-mū	mĭsh-kăv-khĕ'm ăl	vĭl-văv-khĕ'm*
	ם׃34 71 v	15 8α mγ 48	15 8α 1 bβ
סֶלָה׃	וְדֹמּוּ	עַל־מִשְׁכַּבְכֶם	בִּלְבַבְכֶם
.*Selah*	.*still* ye be and	,your bed . *upon*	your *heart* in
Ps. iii. 3.		*he lay*	

ϱ 1. and υ. x 1. and π 1. and 4. π 2. and 4. and 5.

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* See note under § iii. of chap. iii. in the grammar, respecting the prepositive accents, &c.

Yehō-vā'h	Kū-mā'h	Sĕ'-lāh	vē-lō-hī'm
	193 34 69		b
יְהוָה׀	קוּמָה 8.	סֶלָה׃	בֵּאלֹהִים
; *Jchovah* O	,thou *Rise*	.†*Se-lah*	.**Elohim* in
See Psalm ii. 2.	chap. x. § xlvii.		

ε.

kŏl ĕth	hĭk-kī'-thā kī	*E*lō-hă'y	hō-shī-ē'-nī
48	32ה 111נ 48	11β.9	11θ 29ו 127
אֶת־כָּל־	כִּי־הִכִּיתָ	אֱלֹהַי	הוֹשִׁיעֵנִי
all	smitten hast thou *for*	: my *Elohim* O	,me thou *save*
chap. x. § xl.	*he smote*	Ps. iii. 3.	

° ψ. ° ϱ 1. ° π 2. ° Cholem is after ל, and reviang over ה, see note ch. iii. part i.

reshā-ī'm	shĭn-nē'	lĕ'-chī	ō-yevă'y
5β	9ן 1		11β.9.ch.x.§ii. 76
רִשָּׁעִים	שִׁנֵּי	לֶחִי	אֹיְבַי
ungodly the	of teeth the	;*bone jaw* the (upon)	my enemies
he was unjust	*he sharpened*		*he was an enemy*
	δ 3.	ω 4.	

* Leusden and others consider this divine name as derived from the root אָלַהּ signifying in Arabic *he adored*, and that its plural form is used merely to convey an idea of the grandeur and majesty of God. See Philol. Heb. a J. Leusden, page 328—336.

Parkhurst, with others, considers the name as alluding to the covenant of grace, and in conformity with the radical sense of אָלָה *he cursed*, (see Judges xvii. 2.) would render it, "Those denouncing a conditional curse," referring to a plurality of persons in the Godhead. Compare Job xvi. 21. Gen. i. 1. 26. Deut. iv. 7. Psalm lviii. 12. in the Hebrew.

† The meaning and use of this word are very uncertain. It occurs above seventy times in the book of Psalms, and thrice in Habakkuk. In all these places it is rendered by the seventy διάψαλμα, *i. e.* "Cantus et melodiæ immutatio." *Hedericus.*

yĕ-enă'ph	pĕn	vă'r	Năsh-shekū	tenăp-petzē'm
59	48	ך1	30 71ם	19ץ 30 61ם
פֶּן־יֶאֱנַף		נַשְּׁקוּ־בַר	12.	תְּנַפְּצֵם׃
,*angry be* he *lest*		,son the ye *Kiss*		.them pieces in dash shalt thou
		he purified		*he dispersed*

μ 1. and ξ. π 1. ס פְּ for בְּ, comp. ch. xi. α, and ch. v. 5. ε.

ăp-pō'	kĭm-ă't	yĭv-ă'r	kī	dĕ'-rĕkh	vethō-vedū'
17α נ	50	59	48		66 37
אַפּוֹ	כִּמְעַט	כִּי־יִבְעַר		דֶּרֶךְ	וְתֹאבְדוּ׃
.* his wrath	*shortly*	*burn* will *because*		,way the	(from) *perish* ye and
he was angry				*he trod*	

ϱ 1. א 1. and ת 1. chap. viii. 29. ε.

Răb-bī'm	vō'	chō-sē'	kŏl	ăsh-rē'
5 ב1	17α.b	9α.ה31 76 48		9α
רַבִּים iii. 3.	בּוֹ׃	חוֹסֵי	כָּל	אַשְׁרֵי
(are) Many	.him in	*shelter*-ing (persons) *all*		of blessednesses the O
43 *he multiplied*	chap. x. § iii.	chap. x. § i.		*he proceeded*

ס ϱ 1. ס ת 2. ס ת 3. and ↓. comp. note ch. iii. part i. of reviang.

yeshū-ā'-thāl-lō'	ē'n	lenăph-shī'	ō-merī'm
17αl 4 f	43	11α 2c l	76
לוֹ יְשׁוּעָתָה׃	אֵין	לְנַפְשִׁי	אֹמְרִים
him for	*not* (is there)	,my soul of	*say*-ing
he saved	43	*he breathed*	

τ 2. ch. xi. η. ch. v. 8 ηt.

* נ, when the second radical, being scarcely ever dropped, some derive the noun from אָפָה *he baked, boiled.* אַף sometimes signifies to snuff with the nostrils, and it is remarkable that אַף like *nasus* in Latin, denotes the nose as well as anger.

† *Yethiv* is frequently, as above, put for *mahpach.* See grammar, page 24. < mostly stands for ל when put in the middle or at the end of a word; but when it is placed before the first vowel point, then it is *yethiv.*

hăr	Tzĭ-yō'n ăl	măl-kī'	nā-să'kh-tī	vă-*a*nī'
8	nf 48	11*α* 8*n*	54	11 v
הַר־	עַל־צִיּוֹן	מַלְכִּי	נָסַכְתִּי	6. וַאֲנִי
of *mountain* the	*Tzion upon dryness*	my king *he reigned*	anointed have *he poured out*	I Yet
	ς 3.	π 1.		(־) for (:) μ 2.

gō-yī'm *	veĕt-tenā'h	mĭm-mĕ'n-nī	Sheă'l	kŏd-shī'
5ה e	189 32ג63 39	11ז 48	69	11*α* c.x.§ ii.
גּוֹיִם	וְאֶתְּנָה	מִמֶּנִּי	שְׁאַל 8.	קָדְשִׁי׃
(be to) nations *body*	*give* will I and	,me *from*	thou *Ask*	.my holiness *he separated*
ת for ת֫ *α* 1. and ς 1.		ς 3.		*α* 2.

ā'-rĕtz ăph-sē	vă-*a*chŭz-zā-thekhā'	nă-cha*l*ā-thĕ'-khā
9*α*	13 8*μ* v	13*α* 8*μ*
אַפְסֵי־אָרֶץ׃	וַאֲחֻזָּתֶךָ	נַחֲלָתֶךָ
.*earth* the of ends the *he failed*	thy possession and *he laid hold on. caught.*	,thy *inherit*-ance
ω 2.	*μ* 2. and ς 3.	*μ* 2. and *ω* 4.

yō-tzē'r kĭkh-lī'	băr-zĕ'l	beshē'-vĕt	Terō-ē'm
29 74 e;ה8 k		8 b	19ע34 61
יוֹצֵר כְּכְלִי	בַּרְזֶל	בְּשֵׁבֶט	תְּרֹעֵם 9.
potter a of vessel a like	;t *Iron*	of *rod* a with	them *break* shalt Thou
he formed. ch.x § 2. *he finished*			
κ 1.			(:) for (ר) *β*.

* See note under § iii. of chap. iii. in the grammar, respecting the prepositive accents, &c.

† Perhaps compounded of בַּר *pure*, and בָּזַל *he flowed, melted.*

yĕh-gū	ū-leŭm-mī'm	gō-yī'm	rā-geshū'
31ה 64	5 vα	5ה e	55
יֶהְגּוּ־	וּלְאֻמִּים	גּוֹיִם	רָגְשׁוּ

meditate will *peoples* the (why) and ,*nations* the tumultuously *together met* have

ch. x. § xix. *body*

° ξ and dagesh by π 1. ° (ּ) with double dagesh is for cholem, φ and ϱ 3.

verō-zenī'm	ĕ'-rĕtz măl-khē	Yĭth-yătz-tzevū'	rī'k
5ε ה e v	2c 9α	172	
וְרוֹזְנִים	מַלְכֵי־אֶרֶץ	יִתְיַצְּבוּ 2.	רִיק :

† princes and ,*earth* the of kings themselves *set* Will *? thing vain* α

he wasted *he reigned* Hence raca, Matt. v. 22.

° Dagesh in כ omitted by π 5.

Meshī-chō' veāl	Yehō-vā'h ăl	yā'-chăd	nō-sedū
17α 8 i 48v	i 48	48	29ו86
וְעַל־מְשִׁיחוֹ :	עַל־יְהוָה	יָחַד־	נוֹסְדוּ

.his *Messiah against* and ,§ *Jehovah against* ,*together* ‡ counsel taken have

he anointed *he was* *he founded*

(ּ) for (ָ) β. (־) final dropped, ν 2. ν 2.

* This term is frequently applied to foreigners in general, like the Greek word βαρβαρος.

† רוֹזֵן was the title of the higher princes or officers of a kingdom, who assisted the king in his government. שַׂר is a more general term including *all* princes.

‡ Compare rule 22. on the different significations of kal and niphal.

§ The word יְהוָה being composed of the letters ה, ו, and י, which are used as characteristic signs of past, present, and future time, in verbs, many eminent critics consider it as paraphrased in Rev. i. 4. This sacred name is proper only to God. "Per universam scripturam nulli creaturæ in casu recto attributum legitur," *Stockii Lexicon.*

A GRAMMATICAL ANALYSIS,

OF

Five Hundred and Sixty-four Verses,

SELECTED FROM THE HEBREW PSALMS.

PART I.

CONTAINING ONE HUNDRED VERSES,

WITH A LITERAL TRANSLATION,

Arranged in the Order of the Hebrew Text.

In this part the pronunciation, according to the points, is stated, and references to the grammar are made, accounting for the particular form of every word, and the manner of its punctuation.

The mode in which a learner is to proceed, is explained in the general directions, page 1, and in the thirteenth chapter of the grammar.

ĭm	kī'	hā'-reshā-ī'm	khē'n Lō	*Pronunciation according to the Points.*
48	48	5 β h β	48 48	References to the Grammar.
אִם־	כִּי	הָרְשָׁעִים	לֹא־כֵן	Psalm i. 4.
rather	*but*	; ungodly the *he was unjust*	*so Not*	Translation. Radical sense.

° Dagesh not inserted in כ by chap. XI. rule π 2. *References to ch.* xi.

Lā'm-māh	rū'ach	tĭd-dephĕ'n-nū *a*shĕr	kăm-mō'tz
50	2 c	17η 60 נ30 47 21	ץ1 3 khδ
לָמָּה ii. 1.	רוּחַ :	אֲשֶׁר־תִּדְּפֶנּוּ	כַּמֹּץ
Why	.wind the *he breathed*	*away drive* shall which *he proceeded*	,chaff the like from which corn has been forced or *squeezed out*

° ν 2. ° α 1. and π 1. and ϱ 1. ° Dagesh inserted by π 1.

ה 193		התפקד 177	Has none.	הפקיד 127	הפקד 100	פקוד 69	Thou, *m.*	*Sin.*	IMPER.
	ִי	—— 178		—— 128	— 101	— 70	Thou, *f.*		
	ו	—— 179		—— 129	— 102	— 71	Ye, *m.*	*Pl.*	
	נה	—— 180		—— 130	— 103	— 72	Ye, *f.*		
ה 194		התפקד 181	הפקד 154	הפקיד 131	הפקד 104	פקד 73	To.		INF.
						or פקוד			
		מתפקד 182		מפקיד 132	נפקד 105	פוקד 74		*Sin.*	PARTICIPLES.
ִי 195	ת or ה	—— 183		—— 133	— 106	— 75	Benoni. *m.*		
	ים	—— 184		—— 134	— 107	— 76	*f.*	*Pl.*	
	ות	—— 185		—— 135	— 108	— 77	*m.*		
		מפקד 155	In Hiphil			פקוד 78	*f.*		
ת or ה		—— 156	ִי is oft			— 79	Paul. *m.*	*Sin.*	
ים		—— 157	omitted			— 80	*f.*	*Pl.*	
ות		—— 158				— 81			

N. B. Combine the letters under each conjugation or form, (as Kal, Niphal, &c.) with the postfixes on the left hand, and in the future with the prefixes on the right, and thus will be formed 51 פקד, 52 פקדה, &c. 59 יפקוד, 64 יפקדו, 82 נפקד, &c. The whole will be easily understood on comparing it with the same numbers in the general paradigm, and with the observations under rules 21—26 in the grammar.

END OF THE GRAMMAR.

A VERY CONCISE VIEW
Of a Regular Verb without Points.

PAST TENSE.

Paragogics.	Postfixes.	HITHPAEL.	HOPHAL.	HIPHIL.	NIPHAL.	KAL.	Prefixes.	Persons.	
		התפקד 159	הפקד 136	הפקיד 109	נפקד 82	פקד 51		He.	*Singular.*
	ה	— 160	— 137	— 110	— 83	— 52		She.	
ה 186	ת	— 161	— 138	— 111	— 84	— 53		Thou.	
	תי	— 162	— 139	— 112	— 85	— 54		I.	
ן 187	ו	— 163	— 140	— 113	— 86	— 55		They.	*Plural.*
	תם	— 164	— 141	— 114	— 87	— 56		Ye, *m.*	
	תן	— 165	— 142	— 115	— 88	— 57		Ye, *f.*	
	נו	— 166	— 143	— 116	— 89	— 58		We.	

FUTURE TENSE.

		תפקד 167	פקד 144	פקיד 117	פקד 90	פקוד 59	י	He.	*Singular.*
		— 168	— 145	— 118	— 91	— 60	ת	She.	
		— 169	— 146	— 119	— 92	— 61	ת	Thou, *m.*	
ן 188	י	— 170	— 147	— 120	— 93	— 62	ת	Thou, *f.*	
ה 189		— 171	— 148	— 121	— 94	— 63	א	I.	
ן 190	ו	— 172	— 149	— 122	— 95	— 64	י	They, *m.*	*Plural.*
	נה	— 173	— 150	— 123	— 96	— 65	ת	They, *f.*	
ן 191	ו	— 174	— 151	— 124	— 97	— 66	ת	Ye, *m.*	
	נה	— 175	— 152	— 125	— 98	— 67	ת	Ye, *f.*	
ה 192		— 176	— 153	— 126	— 99	— 68	נ	We.	

IMPERATIVE MOOD.

	R. 34 & 27	R. 34	R. 31 θ	R. 31
SINGULAR.				
Paragogics. Postfixes.				
הָ 193	הִסְתּוֹבֵב	קוֹמֵם	מַצִּא	גַּלֵּה
	הִסְתּוֹבֵב	קוֹמֵם	מַצִּא	גַּל
PLURAL.				
וּ	הִסְתּוֹבֵב	קוֹמֵם	מַצִּא	גַּלּוּ
וּ	הִסְתּוֹבֵב	קוֹמֵם	מַצִּא	גַּלִּי
נָה	הִסְתּוֹבֵב	קוֹמֵם	מַצִּא	גַּלֶּה

INFINITIVE MOOD.

הָ 194	הִסְתּוֹבֵב	קוֹמֵם	מַצִּא	גַּלֵּה or גַּלּוֹת

PARTICIPLE.

SINGULAR.				
	מִסְתּוֹבֵב	קוֹמֵם	מַצִּא	גַּלֶּה
הָ	מִסְתּוֹבֵב	קוֹמֵם	מַצִּא	גַּל
ת 195	מִסְתּוֹבֶבֶת			
PLURAL.				
ים	מִסְתּוֹבְבִים	קוֹמְמִים	מַצִּאִים	גַּלִּים
וֹת	מִסְתּוֹבְבוֹת	קוֹמְמוֹת	מַצִּאוֹת	גַּלּוֹת

סָבַב having one of its prefixed letters transposed in Hithpael, the prefix is accordingly combined with the verb in the Paradigm.

R. 30	R. 29			
				IMPERATIVE MOOD.
				SINGULAR.
				Prefixes.
נִגַּשׁ	יִשַּׁב	פִּקֵּד	הִתְ 177	Do thou visit thyself, *mas.*
Regular	Regular	פַּקְדִי	הִתְ 178	Do thou, *fem.*
				PLURAL.
		פִּקְדוּ	הִתְ 179	Do ye, *mas.*
		פִּקֵּדְנָה	הִתְ 180	Do ye, *fem.*
				INFINITIVE MOOD.
Regular	Regular	פִּקֵּד	הִתְ 181	To visit oneself.
				PARTICIPLE.
				SINGULAR.
Regular	Regular	פִּקֵּד	מִתְ 182	Visiting oneself, *mas.*
		פִּקֵּדְתִּי / פִּקֵּדְתִּי	מִתְ / מִתְ 183	*fem.*
				PLURAL.
		פִּקֵּד	מִתְ 184	*mas.*
		פִּקֵּד	מִתְ 185	*fem.*

INDICATIVE MOOD, PAST TENSE.

[Reduplicate form]

R. 34 & 27	R. 34	R. 31 θ	R. 31

SINGULAR.

Paragogics. Postfixes.
See chap. x. § xlvii.

גַּלָּה	— (מְצָא	קוֹמֵם	הִסְתּוֹבֵב		
גָּלְתְּ	מָצְאְ	קוֹמְמ	הִסְתּוֹבַבְ		תְּ
גָּלִי	מָצְאָ	קוֹמֵמְ (·)	הִסְתּוֹבֵבְ (·)		תְּ
גָּלִי	מָצְאָ	קוֹמֵמְ (·)	הִסְתּוֹבַבְתְּ (·)		תְּ
גָּלִי	מָצְאָ	קוֹמֵמְ (·)	הִסְתּוֹבַבְתִּי (·)		תִּי

PLURAL.

גָּל	מָצְאָ	קוֹמְמ	הִסְתּוֹבַבְ		וּ
גָּלִי	מָצְאָ	קוֹמַמְתְּ (·)	הִסְתּוֹבַבְתֶּם (·)		תֶּם
גָּלִי	מָצְאָ	קוֹמַמְתְּ (·)	הִסְתּוֹבַבְתֶּן (·)		תֶּן
גָּלִי	מָצְאָ	קוֹמְמ	הִסְתּוֹבַבְ		נוּ

FUTURE TENSE.

SINGULAR.

גָּלֶה	מָצָא	קוֹמֵם	יִסְתּוֹבֵב		
גָּלֶה	מָצָא	קוֹמֵם	תִּסְתּוֹבֵב		
גָּל	מָצְא	קוֹמְמ	תִּסְתּוֹבֵב		
גָּלִי	מָצְאָ	קוֹמֵמְ	תִּסְתּוֹבְבִ		י
גָּלֶה	מָצָא	קוֹמֵם	אֶסְתּוֹבֵב		

PLURAL.

גָּל	מָצְא	קוֹמְמ	יִסְתּוֹבְבְ		וּ
גָּלִי	מָצְאָ	קוֹמֵמְ	תִּסְתּוֹבְבְ		נָה
גָּל	מָצְא	קוֹמְמ	תִּסְתּוֹבְבְ		וּ
גָּלִי	מָצְאָ	קוֹמֵמְ	תִּסְתּוֹבֵבְ		נָה
גָּלֶה	מָצָא) —	קוֹמֵם	נִסְתּוֹבֵב		

THE REFLECTIVE OR HITHPAEL.

INDICATIVE MOOD, PAST TENSE.

(Compare R. 26.)

R. 30 R. 29

				SINGULAR.
		Prefixes:		
נִגַּשׁ	יִשַּׁב	פִּקֵּד	הִתְ 159	He visited himself.
		פִּקֵּד	הִתְ 160	She visited herself.
Regular	Regular	פִּקֵּד (·)	הִתְ } 161 {	Thou, *mas.*
		פִּקֵּד (·)	הִתְ } {	Thou, *fem.*
		פִּקֵּד (·)	הִתְ 162	I
				PLURAL.
		פִּקֵּד	הִתְ 163	They
		פִּקֵּד (·)	הִתְ 164	Ye, *mas.*
		פִּקֵּד (·)	הִתְ 165	Ye, *fem.*
		פִּקֵּד	הִתְ 166	We

FUTURE TENSE.

				SINGULAR.
		פִּקֵּד	יִתְ 167	He shall visit himself.
Regular	Regular	פִּקֵּד	תִּתְ 168	She
		פִּקֵּד	תִּתְ 169	Thou, *mas.*
		פִּקֵּד	תִּתְ 170	Thou, *fem.*
		פִּקֵּד	אֶתְ 171	I
				PLURAL.
		פִּקֵּד	יִתְ 172	They, *mas.*
		פִּקֵּד	תִּתְ 173	They, *fem.*
		פִּקֵּד	תִּתְ 174	Ye, *mas.*
		פִּקֵּד	תִּתְ 175	Ye, *fem.*
		פִּקֵּד	נִתְ 176	We

R. 34 R. 34 R. 31 θ R. 31

Imperative Mood wanting.

INFINITIVE MOOD.

to surround.	to rise.	to find.	to reveal.
וּסָבֹב	וּקֹם	or מְצֹא / מְצֹאת	גְּלֹה

PARTICIPLE PA-UL.

SINGULAR.

Postfixes.	to surround.	to rise.	to find.	to reveal.
	וּסָבֹב	וּקָם	מְצָא	גְּלֵה
־	וּסַב	וְקַם	מְצָא	גְּל
־ָה				
־ָת				

PLURAL.

־ִים	וּסַב	וְקַם	מְצָא	גְּל
־וֹת	וּסַב	וְקַם	מְצָא	גְּל

R. 30 R. 29

Imperative Mood wanting.

INFINITIVE MOOD.

to approach.	to sit.	to visit. prefixes.		
נָגַשׁ	וּשָׁב	or הָ פֻּקַד	154	To be caused

PARTICIPLE PA-UL.

SINGULAR.

to approach.	to sit.	to visit.		
נָגַשׁ	וּשָׁב	מְ(ֻ)פֻקָּד	155	Caused, &c. *m.*
נָגַשׁ	וּשָׁב	or מְ פֻקָּד מְ פֻקֶּדֶת	156	*fem.*

PLURAL.

נָגַשׁ	וּשָׁב	מְ פֻקָּד	157	*mas.*
נָגַשׁ	וּשָׁב	מְ פֻקָּד	158	*fem.*

Verbs of this form often take short (ַ) for (ֻ) in Hophal.

Compare R. 25.

INDICATIVE MOOD, PAST TENSE.

	DEFECTIVE. R. 34	QUIESCENT. R. 34	R. 31 θ	R. 31
SINGULAR. Postfixes.	to surround.	to rise.	to find.	to reveal.
	וּסַב	וּקַם	מְצָא)—	גְּלָה
ה	וּסַב	וּקַם	מְצָא	גְּלָת
ִי	וּסַבּוֹ	וּקָמְ (·)	מְצָא	גְּלִי
ת	וּסַבּוֹ	וּקָמְ (·)	מְצָא	גְּלִי
תִי	וּסַבּוֹ	וּקָמְ (·)	מְצָא	גְּלִי
PLURAL.				
ן	וּסַב	וּקַם	מְצָא	גְּל
ִין	וּסַבּוֹ	וּקָמְ (·)	מְצָא	גְּלִי
תֶּן	וּסַבּוֹ	וּקָמְ (·)	מְצָא	גְּלִי
נָה	וּסַבּוֹ	וּקָמְ	מְצָא	גְּלִי

FUTURE TENSE.

SINGULAR.	to surround.	to rise.	to find.	to reveal.
	וְסַב	וְקַם	מְצָא	גְּלֶה
	וְסַב	וְקַם	מְצָא	גְּלֶה
ִי	וְסַב	וְקַם	מְצָא	גְּל
	וְסַב	וְקַם	מְצָא	גְּלֶה
PLURAL.				
וּ	וְסַב	וְקַם	מְצָא	גְּל
נָה	וְסַבְּ	וְקָמְ	מְצָא	גְּלִי
וּ	וְסַב	וְקַם	מְצָא	גְּל
נָה	וְסַבְּ	וְקָמְ	מְצָא	גְּלִי
	וְסַב	וְקַם	מְצָא)—	גְּלֶה

THE CAUSATIVE PASSIVE OR HOPHAL.

INDICATIVE MOOD, PAST TENSE.

R. 30 R. 29

SINGULAR.

to approach.	to sit.	to visit.	prefixes.		
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	הָ	136	He was caused
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	הָ	137	She
נִגַּשְׁ(·)	וּשְׁבָ(·)	פְּקַדְ(·)	הָ	138	Thou, *mas.*
נִגַּשְׁ(·)	וּשְׁבָ(·)	פְּקַדְ(·)	הָ		Thou, *fem.*
נִגַּשׁ	וּשְׁבָ(·)	פְּקַדְ(·)	הָ	139	I

PLURAL.

נִגַּשׁ	וּשְׁבָ	פְּקַדְ	הָ	140	They were caused
נִגַּשְׁ(·)	וּשְׁבָ(·)	פְּקַדְ(·)	הָ	141	Ye, *mas.*
נִגַּשְׁ(·)	וּשְׁבָ(·)	פְּקַדְ(·)	הָ	142	Ye, *fem.*
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	הָ	143	We

FUTURE TENSE.

SINGULAR.

to approach.	to sit.	to visit.			
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	יָ	144	He shall be caused
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	תָ	145	She
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	תָ	146	Thou, *mas.*
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	תָ	147	Thou, *fem.*
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	אָ	148	I

PLURAL.

נִגַּשׁ	וּשְׁבָ	פְּקַדְ	יָ	149	They, *mas.*
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	תָ	150	They, *fem.*
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	תָ	151	Ye, *mas.*
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	תָ	152	Ye, *fem.*
נִגַּשׁ	וּשְׁבָ	פְּקַדְ	נָ	153	We

IMPERATIVE MOOD.

	R. 34	R. 34	R. 31 θ	R. 31
SINGULAR.				
Postfixes.	to surround.	to rise.	to find.	to reveal.
	סֹב	קֹם	(מְצֵא—	גְּלֵה
	סֹב	קוֹם	מְצֵא	גְּל
PLURAL.				
ף	סֹב	קוֹם	מְצֵא	גְּל
נָה	סֻבִּי	קֻמְנָה	מְצֶאנָה	גְּלֶינָה

INFINITIVE MOOD.

	to surround.	to rise.	to find.	to reveal.
	or סֹב	or קוֹם	or מְצֹא	or גְּלֹה
ן	סֹב	קוֹם	מְצֹא	גְּלוֹת

PARTICIPLE BENONI.

SINGULAR.

	to surround.	to rise.	to find.	to reveal.
	סֵב	קָם	מֹצֵא	גֹּלֶה
ה	סֵב	קָם	מֹצֵא	גֹּל
ת	סֵב	קָם	מֹצֵא	גֹּל
PLURAL.				
ים	סֵב	קָם	מֹצֵא	גֹּל
ות	סֵב	קָם	(מֹצֵא—	גֹּל

IMPERATIVE MOOD.

R. 30	R. 29			
				SINGULAR.
to approach.	to sit.	to visit.	prefixes.	
גֵּשׁ	וְשֵׁב	הַ פְקֵד (ִי)	127	Do thou, *mas.*
				cause
גְּשִׁי	וְשֵׁבִי	הַ פְקִידִ	128	Do thou, *fem.*
				PLURAL.
גְּשִׁי	וְשֵׁבִי	הַ פְקִידִ	129	Do ye, *mas.*
גְּשׁוּ	וְשֵׁבוּ	הַ פְקֵדוּ	130	Do ye, *fem.*

INFINITIVE MOOD.

to approach.	to sit.	to visit.		
or גְּשִׁי	or וְשֵׁבִי	or הַ פְקִידִ	} 131	To cause
גֵּשׁ	וְשֵׁב	הַ פְקֵד		

PARTICIPLE BENONI.

				SINGULAR.
to approach.	to sit.	to visit.		
(ְ) גֵּשׁ	(ְ) וְשֵׁב	(ְ) מַ פְקִיד	132	Causing, *mas.*
גְּשִׁי	וְשֵׁבִי or	מַ פְקִידִ	} 133	*fem.*
גֵּשׁ	וְשֵׁב	מַ פְקֵד		
				PLURAL.
גְּשִׁי	וְשִׁבִי	מַ פְקִידִ	134	*mas.*
גְּשׁוּ	וְשִׁבוּ	מַ פְקִידִ	135	*fem.*

PAST TENSE.

	DEFECTIVE. R. 34	QUIESCENT. R. 34	R. 31 θ	R. 31
SINGULAR. Postfixes.	to surround.	to rise.	to find.	to reveal.
	סֵבּ	קִים (¨)	—(מְצִיא	גְּלֵה
ה	סֵבּ	קִים	מְצִיא	גְּלֵת
תִי	סִבּוּ	קִימוּ	מְצֵא	גְּלֵי
תִי	סִבּוּ	קִימוּ	מְצֵא	גְּלֵי
תִי	סִבּוּ	קִימוּ	מְצֵא	גְּלֵי
PLURAL.				
וּ	סֵבּ	קִים	מְצִיא	גְּלֵ
תֶּם	סִבּוּ	קִימוּ	מְצֵא	גְּלֵי
תֶּן	סִבּוּ	קִימוּ	מְצֵא	גְּלֵי
נוּ	סִבּוּ	קִימוּ	מְצֵא	גְּלֵי

FUTURE TENSE.

SINGULAR.	to surround.	to rise.	to find.	to reveal.
	סֵבּ	(¨) קִים	מְצִיא	גְּלֵה
	סֵבּ	קִים	מְצִיא	גְּלֵה
	סֵבּ	קִים	מְצִיא	גְּלֵה
	סֵבּ	קִם	מְצִיא	גְּלֵ
	סִבּוּ	קִמוּ	מְצֵא	גְּלֵי
	סֵבּ	קִים	מְצִיא	גְּלֵ
	סִבּוּ	קִמוּ	מְצֵא	גְּלֵי
PLURAL.				
	סֵבּ	קִים	מְצִיא	גְּלֵ
נָה	סִבֶּינָה	קֻמְנָה	מְצֵאנָה	גְּלֵי
	סֵבּ	קִים	מְצִיא	גְּלֵ
נָה	סִבֶּינָה	קֻמְנָה	מְצֵאנָה	גְּלֵי
	סֵבּ	קִים	—(מְצִיא	גְּלֵה

THE CAUSATIVE ACTIVE OR HIPHIL. INDICATIVE MOOD.

PAST TENSE.

R. 30 to approach.	R. 29 to sit.	to visit. prefixes.			
				SINGULAR.	
גִּישׁ (¨)	וֹשִׁיב (¨)	פִּקִּיד (¨)	הִ	109	He caused
גִּישׁ	וֹשִׁיב	פִּקִּיד	הִ	110	She
גַּשְׁ (·)	וֹשַׁבְ (·)	פִּקַּדְ (·)	הִ	111	Thou, *mas.*
גַּשְׁ (·)	וֹשַׁבְ (·)	פִּקַּדְ (·)	הִ		Thou, *fem.*
גַּשְׁ (·)	וֹשַׁבְ (·)	פִּקַּדְ (·)	הִ	112	I
				PLURAL.	
גִּישׁ	וֹשִׁיב	פִּקִּיד	הִ	113	They
גַּשְׁ (·)	וֹשַׁבְ (·)	פִּקַּדְ (·)	הִ	114	Ye, *mas.*
גַּשְׁ (·)	וֹשַׁבְ (·)	פִּקַּדְ (·)	הִ	115	Ye, *fem.*
גַּשְׁ	וֹשַׁבְ	פִּקַּדְ	הִ	116	We

FUTURE TENSE.

to approach.	to sit.	to visit.			
				SINGULAR.	
גִּישׁ (¨)	וֹשִׁיב (¨)	פִּקִּיד (¨)	יַ	117	He shall cause
גִּישׁ	וֹשִׁיב	פִּקִּיד	תִּ	118	She
גִּישׁ	וֹשִׁיב	פִּקִּיד	תִּ	119	Thou, *mas.*
גִּישׁ	וֹשִׁיב	פִּקִּיד	תִּ	120	Thou, *fem.*
גִּישׁ	וֹשִׁיב	פִּקִּיד	אֲ	121	I
				PLURAL.	
גִּישׁ	וֹשִׁיב	פִּקִּיד	יִ	122	They, *mas.*
גֵּשְׁ	וֹשֵׁבְ	פִּקְּדְ	תִּ	123	They, *fem.*
גִּישׁ	וֹשִׁיב	פִּקִּיד	תִּ	124	Ye, *mas.*
גֵּשְׁ	וֹשֵׁבְ	פִּקְּדְ	תִּ	125	Ye, *fem.*
גִּישׁ	וֹשִׁיב	פִּקִּיד	נִ	126	We

Imperative Mood wanting.

INFINITIVE MOOD.

surrounded.	risen.	found.	revealed.
סוֹבֵב	קוֹמֵם	—(מְצוֹא or מְצִיאַת	—(גְּלוֹה or גְּלוּת

PARTICIPLE BENONI.

SINGULAR.

Postfixes.

ה	not	not	not	not

PLURAL.

ים	used.	used.	used.	used.
ות				

PARTICIPLE PA-UL.

SINGULAR.

	surrounded, &c.	risen, &c.	found, &c.	revealed, &c.
	סוֹבָב	קוֹמָם	מְצָא	גְּלֹה
	סוֹבֵב	קוֹמֵם	מְצֵא	גְּל
ה	סוֹבֵב			
ת	סוֹבֵב			

PLURAL.

ים	סוֹבֵב	קוֹמֵם	מְצֵא	גְּל
ות	סוֹבֵב	קוֹמֵם	מְצֵא)—	גְּל)—

Imperative Mood wanting.

INFINITIVE MOOD.

Compare R. 23 II.

visited, &c.

(פֻּקּוֹד)— To be, or caused to be

PARTICIPLE BENONI.

SINGULAR.

visit, &c.

פָּקֻד Caused to, *mas.*

פְּקֻדָה ——— *fem.*

PLURAL.

פְּקֻדִים *mas.*

פְּקֻדוֹת *fem.*

PARTICIPLE PA-UL.

SINGULAR.

visited, &c.

Prefixes.

מְפֻקָּד Caused to be, *mas.*

{מְפֻקָּדָה or מְפֻקֶּדֶת} *fem.*

PLURAL.

מְפֻקָּדִים *mas.*

מְפֻקָּדוֹת *fem.*

—(Regular. Regular, very rarely used. Regular)—

PAST TENSE.

[Reduplicate form of a passive or neutral signification.]

SINGULAR.

Postfixes.	surrounded, &c.	risen, &c.	found, &c.	revealed, &c.
	סוֹבַב	קוֹמַם	—)מְצָא	—)גְּלָה
	סוֹבְבָ	קוֹמְמ	מְצְאָ	גְּלְתָ
ָה	סוֹבְבָ (ְ)	קוֹמְמ (ְ)	מְצְאָ	גְּלְיָ
ָת	סוֹבְבָ (ְ)	קוֹמְמ (ְ)	מְצְאָ	גְּלְיִ
ִת	סוֹבְבָ (ְ)	קוֹמְמ (ְ)	מְצְאָ	גְּלְיִ
ְתִּי	סוֹבְבָ (ְ)	קוֹמַמְ (ְ)	מְצְאָ	גְּלְיִ

PLURAL.

ָוּ	סוֹבְבָ	קוֹמְמ	מְצְאָ	גְּלְ
ֶתֶם	סוֹבַבְ (ְ)	קוֹמַמְ (ְ)	מְצְאָ	גְּלְיִ
ֶתֶן	סוֹבַבְ (ְ)	קוֹמַמְ (ְ)	מְצְאָ	גְּלְיִ
נוּ	סוֹבְבָ	קוֹמְמ	מְצְאָ	גְּלְיִ

FUTURE TENSE.

SINGULAR.

	surrounded, &c.	caused to rise, &c.	found, &c.	revealed, &c.
	סוֹבַב	קוֹמַם	מְצָא	גְּלָה
	סוֹבַב	קוֹמַם	מְצָא	גְּלֶה
	סוֹבַב	קוֹמַם	מְצָא	גְּלֶה
ִי	סוֹבַב	קוֹמַם	מְצָא	גְּלֵ
	סוֹבַב	קוֹמַם	מְצָא	גְּלֶה

PLURAL.

ִי	סוֹבַב	קוֹמַם	מְצָא	גְּלֵ
נָה	סוֹבְבְ	קוֹמְמְ	מְצְאָ	גְּלְיִ
ִי	סוֹבַב	קוֹמַם	מְצָא	גְּלֵ
נָה	סוֹבְבְ	קוֹמְמְ	מְצְאָ	גְּלְיִ
	סוֹבַב	קוֹמַם	מְצָא—	גְּלֶה)

PUAL. INDICATIVE MOOD, PAST TENSE.

Compare R. 23 II.

approached, &c.	placed, &c.	visited diligently, &c.	
		SINGULAR.	
נֻגַּשׁ)—	יֻשַּׁב)—	פֻּקַּד)—	He was
		פֻּקְּדָה	She
		פֻּקַּדְתָּ (·)	Thou, *mas.*
		פֻּקַּדְתְּ (·)	Thou, *fem.*
		פֻּקַּדְתִּי (·)	I
		PLURAL.	
		פֻּקְּדוּ	They
		פֻּקַּדְתֶּם (·)	Ye, *mas.*
		פֻּקַּדְתֶּן (·)	Ye, *fem.*
		פֻּקַּדְנוּ	We

Regular)— Regular)—

FUTURE TENSE.

SINGULAR.

	visited diligently, &c.	
	Prefixes.	
	יְפֻקַּד	He shall be
	תְּפֻקַּד	She
	תְּפֻקַּד	Thou, *mas.*
	תְּפֻקְּדִי	Thou, *fem.*
	אֲפֻקַּד	I
	PLURAL.	
	יְפֻקְּדוּ	They, *mas.*
	תְּפֻקַּדְנָה	They, *fem.*
	תְּפֻקְּדוּ	Ye, *mas.*
	תְּפֻקַּדְנָה	Ye, *fem.*
	נְפֻקַּד	We

IMPERATIVE MOOD.

[Reduplicate form of Kal]

SINGULAR.

Postfixes.	surround, &c.	rise, &c.	find, &c.	reveal, &c.
	סוֹבֵב	קוֹמֵם	מַצֵּא)—	גַּלֵּה)—
ְ	סוֹבֵב	קוֹמֵם	מַצְא	גַּל

PLURAL.

ָ	סוֹבֵב	קוֹמֵם	מַצְא	גַּל
ָה	סוֹבְבָ	קוֹמְמָ	מַצָּא	גַּלְּ

INFINITIVE MOOD.

surround, &c.	rise, &c.	find, &c.	reveal, &c.
סוֹבֵב	קוֹמֵם	or מַצֹּא	or גַּלֹּה
		מַצְאוֹת	גַּלּוֹת

PARTICIPLE BENONI.

SINGULAR.

	causing to surround, &c.	causing to rise, &c.	causing to find, &c.	causing to reveal, &c.
	סוֹבֵב	קוֹמֵם	מַצִּא	גַּלֶּה
ָה	סוֹבְבָ	קוֹמְמָ	מַצְא	גַּל
ֶת	סוֹבֶבְ			

PLURAL.

ִים	סוֹבְבָ	קוֹמְמָ	מַצְא	גַּל
וֹת	סוֹבְבָ	קוֹמְמָ	מַצְא)—	גַּל)—

IMPERATIVE MOOD.

Compare R. 23 II.

SINGULAR.

approach, &c.	place, or sit, &c.	visit, &c.	
נַגֵּשׁ)—	יַשֵּׁב)—	פַּקֵּד)—	Do thou, *mas.*
		פַּקְדִי	Do thou, *fem.*

PLURAL.

פִּקְדוּ	Do ye, *mas.*
פִּקְדֶנָּה	Do ye, *fem.*

INFINITIVE MOOD.

visit, &c.	
פִּקֹּד	To

PARTICIPLE BENONI.

SINGULAR.

visiting, &c. or causing to visit.			
מְ	פַקֵּד		*mas.*
מְ	פַקֵּד	or	*fem.*
מְ	פַקֵּד		

PLURAL.

מְ	פַקֵּד	*mas.*
מְ	פַקֵּד)—	*fem.*

Regular)—

Regular)—

Regular)—

Regular)—

PAST TENSE.

[Reduplicate form of Kal]

Compare R. 34.

SINGULAR.

Postfixes.	surrounded, &c.	rose, &c.	found.	revealed, &c.
	סוֹבֵב	קוֹמֵם	—(מְצֵא	—(גִּלֶּה
ה	סוֹבֵב	קוֹמֵם	מְצֵא	גִּלֵּת
ת	סוֹבֵב (·)	קוֹמֵם (·)	מְצֵא	גִּלֵּי
ת	סוֹבֵב (·)	קוֹמֵם (·)	מְצֵא	גִּלֵּי
תי	סוֹבֵב (·)	קוֹמֵם (·)	מְצֵא	גִּלֵּי

PLURAL.

ו	סוֹבֵב	קוֹמֵם	מְצֵא	גִּלֵּי
תֶם	סוֹבֵב (·)	קוֹמֵם (·)	מְצֵא	גִּלֵּי
תֶן	סוֹבֵב (·)	קוֹמֵם (·)	מְצֵא	גִּלֵּי
נה	סוֹבֵב	קוֹמֵם	מְצֵא	גִּלֵּי

FUTURE TENSE.

SINGULAR.

	surround, &c.	rise, &c.	find, &c.	reveal, &c.
	סוֹבֵב	קוֹמֵם	מְצֵא	גַּלֶּה
	סוֹבֵב	קוֹמֵם	מְצֵא	גַּלֶּה
	סוֹבֵב	קוֹמֵם	מְצֵא	גַּלֶּה
	סוֹבֵב	קוֹמֵם	מְצֵא	גַּל
	סוֹבֵב	קוֹמֵם	מְצֵא	גַּלֶּה

PLURAL.

ו	סוֹבֵב	קוֹמֵם	מְצֵא	גַּל
נָה	סוֹבֵב	קוֹמֵם	מְצֵא	גַּלֶּה
ו	סוֹבֵב	קוֹמֵם	מְצֵא	גַּל
נָה	סוֹבֵב	קוֹמֵם	מְצֵא	גַּלֶּה
	סוֹבֵב	קוֹמֵם	מְצֵא—	גַּלֶּה)

PIEL. INDICATIVE MOOD, PAST TENSE.

Compare R. 23 Π.

approached, &c.	placed, or caused to sit, &c.	visited diligently, &c.	
			SINGULAR.
(נִגַּשׁ)—	(יִשַּׁב)—	(פִּקֵּד)—	He
		פִּקְּדָה	She
		פִּקַּדְתָּ (·)	Thou, *mas.*
		פִּקַּדְתְּ (·)	Thou, *fem.*
		פִּקַּדְתִּי (·)	I
			PLURAL.
		פִּקְּדוּ	They
		פִּקַּדְתֶּם (·)	Ye, *mas.*
		פִּקַּדְתֶּן (·)	Ye, *fem.*
		פִּקַּדְנוּ	We

Regular like נִגַּשׁ — Regular like פִּקֵּד

FUTURE TENSE.

	visit diligently.		
			SINGULAR.
Regular)—	יְפַקֵּד	יִ	He shall
	תְּפַקֵּד	תִּ	She
	תְּפַקֵּד	תִּ	Thou, *mas.*
	תְּפַקְּדִי	תִּ	Thou, *fem.*
	אֲפַקֵּד	אֶ	I
			PLURAL.
	יְפַקְּדוּ	יִ	They, *mas.*
	תְּפַקֵּדְנָה	תִּ	They, *fem.*
	תְּפַקְּדוּ	תִּ	Ye, *mas.*
	תְּפַקֵּדְנָה	תִּ	Ye, *fem.*
Regular)—	נְפַקֵּד	נִ	We

IMPERATIVE MOOD.

	R. 34	R. 34	R. 31 θ	R. 31
SINGULAR. Postfixes.	surrounded.	risen.	found.	revealed.
	סַב	קוֹם	—(מְצֵא	גְּלֵה
ִי	סֹב	קוֹם	מְצֵא	גְּל
PLURAL.				
וּ	סֹבּ	קוֹם	מְצֵא	גְּל
ִי	סֹבְבִי	קוֹמְמִי	מְצֶאנָה	גְּלִי

INFINITIVE MOOD.

surrounded.	risen.	found.	revealed.
סוֹב	קוֹם	מְצֵא	or גְּלֹה / גְּלוֹת

PARTICIPLE BENONI.

SINGULAR.	surrounding.	rising.	finding.	revealing.
	סָב	קוֹם	מֹצֵא	גֹּלֶה
ה	סֹבֵב	קוֹמֵם	מֹצֵא	גֹּל
ת				
PLURAL.				
ים	סֹבְבִים	קוֹמְמִים	מֹצְאִים	גֹּלִים
וֹת	סֹבְבוֹת	קוֹמְמוֹת	—(מֹצְאוֹת	גֹּלוֹת

Many verbs in Niphal will not bear to be rendered as passive, but as of a neutral signification, &c. as stated in the grammar, p. 49.

IMPERATIVE MOOD.

R. 30 approached.	R. 29 inhabited.	R. 23 visited.	prefixes.		
				SINGULAR.	
נָגֵשׁ	וָשֵׁב	הִ פָּקֵד		100	Be thou, *mas.*
נָגְשִׁי	וָשְׁבִי	הִ פָּקְדִי		101	Be thou, *fem.*
				PLURAL.	
נָגְשׁוּ	וָשְׁבוּ	הִ פָּקְדוּ		102	Be ye, *mas.*
נָגֹשְׁנָה	וָשֵׁבְנָה	הִ פָּקֵדְנָה		103	Be ye, *fem.*

INFINITIVE MOOD.

נָגֵשׁ	וָשֵׁב	הִ פָּקֵד	104	To be.

PARTICIPLE BENONI.

approaching.	sitting, or inhabiting.	visiting.			
				SINGULAR.	
נָגֵשׁ	וָשֵׁב	נִ פָּקֵד		105	*mas.*
or נָגֵשׁ	or וָשֵׁב	פָּקֵד	נִ	106	*fem.*
נָגֵשׁ	וָשֵׁב	פְּקֵדָה			
				PLURAL.	
נָגֵשׁ	וָשֵׁב	נִ פָּקֵד		107	*mas.*
נָגֵשׁ	וָשֵׁב	נִ פָּקֵד		108	*fem.*

PAST TENSE. NIPHAL OR THE SIMPLE

	DEFECTIVE. R. 34	QUIESCENT. R. 34	R. 31 θ	R. 31
SINGULAR.				
Postfixes.	surrounded.	risen.	found.	revealed.
	סָבַב	קוּם	(מְצָא)—	גָּלָה
ה	סָבַב	קוֹם	מְצָא	גָּלְתָה
ת	סָבְבוּ	קוּמוּ	מְצְאוּ	גָּלוּ
ת	סָבְבוּ	קוּמוּ	מְצְאוּ	גָּלוּ
תִי	סָבְבוּ	קוּמוּ	מְצְאוּ	גָּלוּ
PLURAL.				
וּ	סָבַב	קוּם	מְצָא	גָּל
תֶם	סָבְבוּ	קוּמוּ	מְצְאוּ	גָּלוּ
תֶן	סָבְבוּ	קוּמוּ	מְצְאוּ	גָּלוּ
נוּ	סָבְבוּ	קוּמוּ	מְצְאוּ	גָּלוּ

FUTURE TENSE.

SINGULAR.				
	surrounded.	risen.	found.	revealed.
	סָבַב	קוּם	מָצֵא	גָּלֶה
	סַב	קוֹם	מָצֵא	גָּלֶה
	סַב	קוֹם	מָצֵא	גָּל
ִי	סַב	קוֹם	מָצֵא	גָּלֶה
PLURAL.				
וּ	סַב	קוֹם	מָצֵא	גָּל
נָה	סַבִּי	קוֹם	מָצֵא	גָּלֶה
וּ	סַב	קוֹם	מָצֵא	גָּל
נָה	סַבִּי	קוֹם	מָצֵא	גָּלֶה
	סַב	קוֹם	מָצֵא)—	גָּלֶה

PASSIVE. INDICATIVE MOOD, PAST TENSE.

R. 30	R. 29	R. 23			
approached.	see note*.	visited.	prefixes.		
					SINGULAR.
נִגַּשׁ	וּשְׁבַ	פְּקַדְ	נְ	82	He was.
נִגְּשָׁה	וּשְׁבָה	פְּקְדָה	נְ	83	She.
נִגַּשְׁתָּ (·)	וּשְׁבְתָּ (·)	פְּקַדְתָּ (·)	נְ	84	Thou, *mas.*
נִגַּשְׁתְּ (·)	וּשְׁבְתְּ (·)	פְּקַדְתְּ (·)	נְ		Thou, *fem.*
נִגַּשְׁתִּי	וּשְׁבְתִּי (·)	פְּקַדְתִּי (·)	נְ	85	I.
					PLURAL.
נִגְּשׁוּ	וּשְׁבוּ	פְּקְדוּ	נְ	86	They were.
נִגַּשְׁתֶּם (·)	וּשְׁבְתֶּם (·)	פְּקַדְתֶּם (·)	נְ	87	Ye, *mas.*
נִגַּשְׁתֶּן (·)	וּשְׁבְתֶּן (·)	פְּקַדְתֶּן (·)	נְ	88	Ye, *fem.*
נִגַּשְׁנוּ	וּשְׁבְנוּ	פְּקַדְנוּ	נְ	89	We.

FUTURE TENSE.

approached.	see note*.	visited.			
					SINGULAR.
יִגַּשׁ	יִשֹּׁב	יִפְקֹד	יְ	90	He shall be.
תִּגַּשׁ	תִּשֹּׁב	תִּפְקֹד	תְּ	91	She.
תִּגַּשׁ	תִּשֹּׁב	תִּפְקֹד	תְּ	92	Thou, *mas.*
תִּגְּשִׁי	תִּשְׁבִי	תִּפְקְדִי	תְּ	93	Thou, *fem.*
אֶגַּשׁ	אֶשֹּׁב	אֶפְקֹד	אְ	94	I.
					PLURAL.
יִגְּשׁוּ	יִשְׁבוּ	יִפְקְדוּ	יְ	95	They, *mas.*
תִּגֵּשְׁנָה	תִּשֵּׁבְנָה	תִּפְקֹדְנָה	תְּ	96	They, *fem.*
תִּגְּשׁוּ	תִּשְׁבוּ	תִּפְקְדוּ	תְּ	97	Ye, *mas.*
תִּגֵּשְׁנָה	תִּשֵּׁבְנָה	תִּפְקֹדְנָה	תְּ	98	Ye, *fem.*
נִגַּשׁ	נִשֹּׁב	נִפְקֹד	נְ	99	We.

* This verb is commonly used in the sense of "he inhabited," &c. in Niphal.

IMPERATIVE MOOD.

	R. 34	R. 34	R. 31 θ	R. 31
SINGULAR.				
Postfixes.	surround.	rise.	find.	reveal.
	סֹוב	קוּם	מְצָא)—	גְּלֵה
ִי	סֹובִ	קוּמ	מְצָא	גְּל
PLURAL.				
ִי	סֹובִ	קוּמ	מְצָא	גְּל
ֶנָּה	סֻבִּ	קוּמְ	מְצָא	גְּלִ

INFINITIVE MOOD.

	surround.	rise.		find.		reveal.
	סוֹב	קוּם	or	מְצוֹא	or	גְּלֵה
				מְצֹאת		גְּלוֹת

PARTICIPLE BENONI.

SINGULAR.

	surrounding.	rising.		finding.	revealing.
	סוֹבֵב	קָם		מוֹצֵא	גּוֹלֵה
ָה	סוֹבְ	קָמ	or	מוֹצְא	גּוֹל
ֶת				מוֹצֵא	

PLURAL.

ִים	סוֹבְ	קָמ	מוֹצְא	גּוֹל
וֹת	סוֹבְ	קָמ	מוֹצְא	גּוֹל

PARTICIPLE PA-UL.

SINGULAR.

	surrounded.	risen.	found.	revealed.
	סָבוּב	קוּם	מְצוּא	גְּלוּי
ָה	סְבוּב	קוּמ	מְצוּא	גְּלוּי

PLURAL.

ִים	סְבוּב	קוּמ	מְצוּא	גְּלוּי
וֹת	סְבוּב	קוּמ	מְצוּא)—	גְּלוּי

IMPERATIVE MOOD.

R. 30	R. 29	R. 22		
			SINGULAR.	
approach.	sit.	visit.		
גַּשׁ	שֵׁב	פְּקוֹד	69	Do thou, *mas.*
גְּשִׁי	שְׁבִי	פִּקְדִי	70	Do thou, *fem.*
			PLURAL.	
גְּשׁוּ	שְׁבוּ	פִּקְדוּ	71	Do ye, *mas.*
גֹּשְׁנָה	שֵׁבְנָה	פְּקוֹדְנָה	72	Do ye, *fem.*

INFINITIVE MOOD.

approach.	sit.	visit.		
or גֶּשֶׁת	שָׁבֶת	פְּקוֹד	73	To.

PARTICIPLE BENONI.

			SINGULAR.	
approaching.	sitting.	visiting.		
נוֹגֵשׁ	יוֹשֵׁב	פּוֹקֵד	74	*mas.*
נוֹגֶשֶׁת	יוֹשֶׁבֶת	or פּוֹקֶדֶת	75	*fem.*
			PLURAL.	
נוֹגְשִׁים	יוֹשְׁבִים	פּוֹקְדִים	76	*mas.*
נוֹגְשׁוֹת	יוֹשְׁבוֹת	פּוֹקְדוֹת	77	*fem.*

PARTICIPLE PA-UL.

			SINGULAR.	
approached.	sat.	visited.		
נָגוּשׁ	יָשׁוּב	פָּקוּד	78	*mas.*
נְגוּשָׁה	יְשׁוּבָה	פְּקוּדָה	79	*fem.*
			PLURAL.	
נְגוּשִׁים	יְשׁוּבִים	פְּקוּדִים	80	*mas.*
נְגוּשׁוֹת	יְשׁוּבוֹת	פְּקוּדוֹת	81	*fem.*

KAL OR

PAST TENSE.

	DEFECTIVE. R. 34	QUIESCENT. R. 34	R. 31 θ	R. 31
SINGULAR.				
Postfixes.	surrounded.	rose.	found.	revealed.
	סָבַב or סָב	קָם	(מָצָא—	גָּלָה
ה	סַב	קָמ	מָצָא	גָּלְתָה
תָ	סַבּוֹתָ	קַמְתָּ (·)	מָצָאתָ	גָּלִיתָ
תְ	סַבּוֹתְ	קַמְתְּ (·)	מָצָאתְ	גָּלִיתְ
תִי	סַבּוֹתִי	קַמְתִּי (·)	מָצָאתִי	גָּלִיתִי
PLURAL.				
וּ	סַבּ	קָמ	מָצָא	גָּל
תֶם	סַבּוֹתֶם	קַמְתֶּם (·)	מְצָאתֶם	גְּלִיתֶם
תֶן	סַבּוֹתֶן	קַמְתֶּן (·)	מְצָאתֶן	גְּלִיתֶן
נוּ	סַבּוֹנוּ	קַמְנוּ	מָצָאנוּ	גָּלִינוּ

FUTURE TENSE.

	surround.	rise.	find.	reveal.
SINGULAR.				
	סָוֹב	קוֹם	מְצָא	גְּלֶה
	סָוֹב	קוֹם	מְצָא	גְּלֶה
	סָוֹב	קוֹם	מְצָא	גְּלֶה
	סָב	קוֹם	מְצָא	גְּל
	סָוֹב	קוֹם	מְצָא	גְּלֶה
PLURAL.				
וּ	סָב	קוֹם	מְצָא	גְּל
נָה	סָבְבָּ	קוֹמְ	מְצָא	גְּלֶי
וּ	סָב	קוֹם	מְצָא	גְּל
נָה	סָבְבָּ	קוֹמְ	מְצָא	גְּלֶי
	סָוֹב	קוֹם	מְצָא)—	גְּלֶה

THE SIMPLE ACTIVE. INDICATIVE MOOD.

PAST TENSE.

R. 30	R. 29	R. 22	comp. R. 22.	
			SINGULAR.	
approached.	sat.	visited.		
נָגַשׁ	יָשַׁב	פָּקַד (¨)	51	He
נָגְשָׁה	יָשְׁבָה	פָּקְדָה	52	She
נָגַשְׁתָּ (·)	יָשַׁבְתָּ (·)	פָּקַדְתָּ (·)	53	Thou, *mas.*
נָגַשְׁתְּ (·)	יָשַׁבְתְּ (·)	פָּקַדְתְּ (·)		—— *fem.*
נָגַשְׁתִּי (·)	יָשַׁבְתִּי (·)	פָּקַדְתִּי (·)	54	I
			PLURAL.	
נָגְשׁוּ	יָשְׁבוּ	פָּקְדוּ	55	They
נְגַשְׁתֶּם (·)	יְשַׁבְתֶּם (·)	פְּקַדְתֶּם (·)	56	Ye, *mas.*
נְגַשְׁתֶּן (·)	יְשַׁבְתֶּן (·)	פְּקַדְתֶּן (·)	57	— *fem.*
נָגַשְׁנוּ	יָשַׁבְנוּ	פָּקַדְנוּ	58	We

FUTURE TENSE.

			SINGULAR.	
approach.	sit.	visit. prefixes.		
יִגַּשׁ	יֵשֵׁב (¨)	יִפְקֹד	59	He shall
תִּגַּשׁ	תֵּשֵׁב	תִּפְקֹד	60	She
תִּגַּשׁ	תֵּשֵׁב	תִּפְקֹד	61	Thou shalt, *mas.*
תִּגְּשִׁי	תֵּשְׁבִי	תִּפְקְדִי	62	—— *fem.*
אֶגַּשׁ	אֵשֵׁב	אֶפְקֹד	63	I shall
			PLURAL.	
יִגְּשׁוּ	יֵשְׁבוּ	יִפְקְדוּ	64	They shall, *mas.*
תִּגַּשְׁנָה	תֵּשַׁבְנָה	תִּפְקֹדְנָה	65	—— *fem.*
תִּגְּשׁוּ	תֵּשְׁבוּ	תִּפְקְדוּ	66	Ye, *mas.*
תִּגַּשְׁנָה	תֵּשַׁבְנָה	תִּפְקֹדְנָה	67	— *fem.*
נִגַּשׁ	נֵשֵׁב	נִפְקֹד	68	We

The points under the prefixes are to be taken with them to the respective columns, except a point is inserted before the letters in the column, which in that case is to be taken by the prefixed letter instead of its own. Before ֫ or ֪ the prefixed letter has its point excluded, as in 82 of the column marked R. 29. Observe that (·) after a word signifies that the ת postfixed then takes single dagesh: thus 53 (·) פָּקַדְתָּ shews the word to be פָּקַדְתִּ֫, and not פָּקַדְתָּ֫. Metheg and the accent are placed agreeably to what is said in the grammar; but in סָבָה֫, סָבוּ֫, &c. the accent is thrown by dagesh to the penultimate, and the former here of the two (ˈ) is the accent, and the other is to be passed unnoticed. A vowel point after a word shews that it terminates some words instead of the regular one. (Compare 51 and rule 22.)

A

GENERAL PARADIGM

OF

A Regular Verb described	Chap. VII.
A Verb Quiescent in the first radical	Chap. VIII. R. 29.
A Verb Defective .... ditto	—— R. 30.
A Verb Quiescent having ה for the third radical	—— R. 31.
A Verb Quiescent having א for the third radical	—— R. 31. ℓ
A Verb Quiescent in the second radical, and A Verb Defective .... ditto	—— R. 34.

N. B. Combine the letters of each column with the postfixes on the left hand, (and in the future, with the prefixes on the right hand) and thus will arise 51 פָּקְדָ, 52 פָּקְדָה, &c. 59 יִפְקֹוד, 62 תִּפְקְדִי, 82 נִפְקַד, &c.

The whole will be easily understood on comparing it with the rules 22 to 35 in the grammar.

[This mark)— at the top of a column, and —(at the bottom, indicate that the column so distinguished is to be passed over unnoticed by the antipunctist, thus:—

מָצָא)— This verb is to him regular, like פָּקַד as it neither drops nor changes any of its letters; hence he may pass it over.]

nine.—It is the nominative case to the verb תִּרְפֶּנּוּ.

ח takes a very short (ֲ) under it, which is to be rapidly sounded before the letter, as stated rule » 2. in chap. XI.

From what has been stated in this chapter, the learner will perceive the nature and use of the references in the analysis, and how, by means of them, he will be able to ascertain the part of speech, gender, number, mood, or tense, &c. of every word as he proceeds——(to understand the general rules agreeably to which the vowel points change)——and we trust by means of this work he will be led to relish some of the beauties of this most ancient language, and enjoy the more those important and glorious truths which adorn the sacred page.

be found of what part of speech, &c. the word is.

תִּדְּפֶנּוּ From the root נָדַף he did *drive away.* The נ is dropped by rule 30, which says, "Verbs with נ," &c. By number 60. of the column marked on the top R. 30. in the paradigm, it appears that תִּדֹּף is the indicative mood, future tense, singular number, third person feminine kal. It is put in the feminine, to agree with the nominative case רוּחַ as verbs in Hebrew not only conform to that well known rule of English grammar, "The verb agrees with its nominative case in number and person," but also are usually put in the same gender. נּוּ is postfixed for נְהוּ, from הוּא, See rule 17. Here it shews the gender of אֲשֶׁר by rule 47. it refers to *chaff*, which in Hebrew is masculine.

η After 17. shews why the נּ of the postfix takes double dagesh, being for נְהוּ. Underneath, α 1. shews the general principle of shortening vowels on the increase of a word, and that דִּ has (ִ) therefore under it—π 1. shews why תִּ at the beginning has single dagesh—and ϱ 1. that דִּ has double dagesh, on account of the נ radical being dropped. These letters refer to chap. XI.

רוּחַ "The wind," from רָוַח he *breathed, inspired,* &c. According to the general form of nouns רוּחַ would be masculine, but 2 c. indicates that it is common, but mostly femi-

to be brought down to those in the line, to have all the radical letters. The figure 1. refers to the rule which intimates that many nouns from defective verbs, and מָצַץ is defective in the second radical, often drop a radical letter in forming nouns.—3. indicates, by referring to the rule so numbered, of what gender the noun is.—k points out כְּ as a servile, as seen by rule k which says "כְּ prefixed," &c.—h ה. shews that הַ, signifying *the*, is excluded after כְּ, so that כְּמֹץ is for כְּהַמֹּץ.

By rule h ה, the כְּ having under it (ְ), and after it double dagesh is accounted for,—and א 1. underneath shews that the first letter justly takes single dagesh as seen chap. XI.

אֲשֶׁר "Which," from אָשַׁר *he proceeded*. 47. refers to the rule in syntax, shewing that the גּ postfixed to the following word, is to be taken with אֲשֶׁר, and to remain in such cases untranslated. By 21 in the grammar, it will

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It must not be, however, forgotten, that though lexicographers differ with regard to the *derivation* of some words, yet, in general, there is no doubt respecting the meaning of them. מֹץ, all are agreed, means *chaff*, whether you derive it from מָצַץ or מָצָה, both of the same meaning, or consider the noun to be radical;—and the observation will hold good respecting other words.

אִם "Rather," found under rule 48.

בֶּמֹץ "Like the chaff," from מָצַץ, signifying as underneath, *he squeezed out*,*—the ץ above

* Some particles and nouns, which are in this work traced to those roots to which they seem to be related, are considered by many writers as forming roots by themselves, thus מֹץ *chaff*, which is here traced to מָצַץ is by some considered radical, and is found as a radical noun in Buxtorf, Stockius, &c. with a ו inserted——(instead of the cholem without ו).——And as to Parkhurst and Stockius especially, we sometimes give a meaning as radical, which they give as secondary or derived. The reason is, that these learned men formed, in many cases, the *radical meanings* they give, agreeably to their own opinions, without any certain guide, on account of such words not occurring in all the Hebrew scriptures as *radical* words, but only as derivatives. Hence they at times widely differ, *e. g.* לֵב or לֵבָב *a heart*, has in Parkhurst the idea of *vibration*, &c. as its radical; but in Stockius it is *animavit*, &c. the former being considerably influenced by his philosophical principles as a Hutchinsonian, gives one idea, and the latter taking as his guide the Syriac, Chaldee, and Rabbinic Hebrew, in cases of this nature, gives another. Conjectural derivations may be often just, but are not certain; we have, therefore, (conceiving it also most *useful* to a learner,) never admitted conjecture; but in such cases have given that idea, which the letters *generally signify:* whether radical or derived, we leave to be disputed by the learned. And in no case have we given a meaning as radical, without its being used in that sense in the Hebrew scriptures.

הָרְשָׁעִים "The ungodly," from the root רָשַׁע *he was unjust*, the radical letters being distinguished from the others by not being hollow, and the radical meaning by being in italic characters underneath. h over הָ refers to the rule h, which says "ה servile prefixed—as also *the*, &c." which shews that it is a prefixed servile, used here in a manner corresponding with the English article *the*.

β immediately after the h, refers to the part under that rule with a β before it, which states that under ה "(ַ) is generally assumed before ך, &c." and accounts for its being so pointed here.

ים Is the masculine plural termination, which is shewn by the 5 placed above it, referring the learner to rule 5, which says, "the plural," &c.

β after the 5 directs to the part under this rule so marked. It accounts for the word in changing from singular to plural, taking (ִ) under the first radical for (ַ), which is in the singular, as רָשָׁע *an ungodly man*. The last syllable has the accent athnach, and the first metheg, which the learner cannot but recognize from what is stated in the third chapter.

כִּי "But," having 48 over it, the learner will find it under rule 48, near the end of syntax, among the particles.

π 1. Directs to the rule π 1. found in chapter XI. as to this chapter every Greek letter not preceded by some figure or letter refers. The rule so marked, shews that the dot in כ is single dagesh, and why it is inserted here.

syntax, (as encouraged so to do) when the other parts of the work were nearly in a finished state.

The Greek letters direct to the rules necessary to account for the changes of the points. Observe that when a Greek letter is immediately after a figure or letter of reference, it points out a *particular* rule under the *general* one to which such figure or letter is referring. When the Greek letters are *not preceded* by any letter or figure, then they invariably refer to Chapter XI. *Of the changes of the Points*, where the rules are marked with the letters of the Greek alphabet. The line of references under that in which the radical meaning is given, usually directs to this chapter, the Greek letter or letters belonging to the word, which is found immediately above the same in the Hebrew line.

Specimen of the mode of parsing the subsequent pages, so as to analyze every word grammatically. Psalm i. 4.

לֹא "Not," 48. refers to the rule so numbered in chap. X. under which a list of Hebrew particles is found, with their roots, if such could be clearly ascertained. Being arranged alphabetically, לֹא is easily found among them, and is ascertained to be a negative particle,—particles in Hebrew being applied to adverbs, prepositions, &c.

כֵּן "So," is by 48. likewise ascertained to be a particle, derived from כּוֹן as there stated.

In a lexicon a learner will find this word with a single dagesh in כּ, but which is here omitted as explained in chap. XI. rule ת 2. on account of א being immediately before it: ת 2. is therefore in the line of references below, immediately under כֵּן.

an advantage, rather than otherwise, as in most instances, where we have pointed a passage differently, it has been done agreeably to the views or suggestions of some eminent biblical critic. The differences between the translation in the analysis, and the excellent one in common use, are not in any instance of great importance,—affect no fundamental truth of religion,—and are mostly attributable, not to a difference of opinion, but of design; the object of the latter being to convey the sense of the original, while it is that of the former also to preserve as much as possible the Hebrew *manner* of expressing things, and shew the force of the *words and letters* that are used.

The rules and examples necessary in order to parse every word, will be found with ease, by means of the letters and figures of reference. The *Roman letters* invariably point out the rules in Chap. IV. respecting serviles, &c. the *figures* refer to those in Chap. V. VI. &c. to the end of the grammar, and the same series of numbers is continued throughout the general paradigm. The syntax is also divided into sections, numbered I. II. &c. so that to some of the rules reference is made by simple figures, and to others by means of the sections, as chap. X. § X. *i. e.* chapter X. and the tenth section. Necessity obliged us to use in this chapter two series of numbers, on account of our having enlarged the

CHAP. XIII.

OF TRANSLATING AND PARSING.

AS this work may come into the hands of persons who are not in the habit of studying languages, and who may be at a loss how to combine the translation (interlined in the analysis) with the Hebrew text, the following specimen is given for their use.

Psalm i. 4. לֹא not כֵן so הָרְשָׁעִים the ungodly כִּי but אִם rather כַּמֹּץ like the chaff אֲשֶׁר which תִּדְּפֶנּוּ רוּחַ the wind shall drive away.

The learner will do well at first to adopt this plan of taking as few words together as the sense will allow; but after he has become acquainted with the common words, he may read from stop to stop, thus—

לֹא־כֵן הָרְשָׁעִים Not so the ungodly, כִּי־אִם־כַּמֹּץ but rather like the chaff, &c.

The order of words is frequently different from that in the English language, (See Psalm ix. 7.) but by comparing the translation in the analysis with that in our received version it will be easily understood. Likewise it should be observed that the stops are not *always* inserted according to the common text either of the Hebrew or English bible. This it is hoped will be

We shall now close this chapter with the masoretical note inserted at the end of the Hebrew Psalms, as a specimen of those notes which are found at the end of the different books of the Old Testament.

סכום פסוקי דספר תהלים אלפים וחמש מאות
ועשרים ושבעה וסימנו יי אהבתי מעון ביתך
ומקום משכן כבודך · וחציו ויפתוהו בפיהם ·
וסדריו תשעה עשר · וסימנו המשביע בטוב עדיך ·
ומזמורים קנ :

i. e. "The number of the verses which are in the book of Psalms is two thousand five hundred and twenty-seven; and the sign of it, (*i. e.* a sentence, or part of a sentence, containing within it letters to that numerical amount, and which, distinguished by a difference in the type, are used as the symbol of the number,) *O* JEHOVAH, *I have loved the habitation of thy house, and the place where thine honour dwelleth;* (Psalm xxvi. 8. and the middle (verse) of it is, *Nevertheless they did flatter him with their mouth;* (Psalm lxxviii. 36.) and its sections are nineteen, the sign of which is, *Who satisfieth thy mouth with good;* Psalm ciii. 5. and the Psalms are 150."

קְרִי *i. e. read*, placed before them; the word in the text is termed כְּתִיב, or the written. Reference to קְרִי is made by a small circle (°) above the line in the text.

When there is a קְרִי the vowels in the text are to be read as belonging to it. (o) in the middle of a word, indicates some deficiency; but a number of small dots above any letter is a sign that the Masorites considered some mystery belonging to the place, or that it has a peculiar emphasis, and claims attention. Other peculiarities have been already noticed in chap. I.

The Masorites and Rabbinical writers frequently make use of abbreviations. It may be of service to know the following. ״ or a single ׳ is regularly written for יְהוָה. One or two small strokes over a letter generally indicates that if it is not used numerically it stands for a whole word, thus חֿ is put for חָסֵר *i. e. deficient*, and מֿ for מָלֵא *i. e. redundant*, to point out a letter (mostly ו) as either deficient or redundant in the text. כ״ is used for כְּתִיב *written*, ל״ for לֵית *not extant*, and ר״ for רַבִּי *rabbi*. When one letter out of two or three joined together has these marks above it, all those letters are commonly abbreviations, and stand for so many words; thus רש״י דל״ are used for רַבִּי שְׁלֹמֹה יַרְחִי דּוֹצֶה לֵאמוֹר, or as it would be in the rabbinic character, which somewhat differs from that used in the text of the bible, רבי שלמה ירחי דוגה לומר, *i. e.* "Rabbi Solomon Jarchi would say."

divisions of the law are distinguished by a smaller פ or ס placed singly.

The divisions of the chapters and verses are generally the same in the Hebrew as in the English bibles; but in some cases they differ a little, thus Psalm xxii. 7. in the Hebrew, answers to Psalm xxii. 6. in the English, the title of the Psalm being considered in the former as the first verse.

The masoretical notes are a kind of critical and grammatical remarks on the Hebrew bible, composed probably at different times, and by different persons.

The writers are called Masorites from the title given to the whole of these remarks when collected together, *viz.* מָסוֹרָה or מַסוֹרֶת *i. e.* tradition. To these masoretical notes belong the Hebrew and Chaldee words placed in the margin, at the bottom of a page, or at the end of a book in the Hebrew bible. They chiefly relate to various readings, to the divisions of the scriptures observed by the Jews, to letters that are either redundant or deficient in words, or to the number of verses, letters, &c. contained in each book; and most of them, while they shew the puerility of their authors, yield abundant proof of the extraordinary care which the Jews have taken to preserve the purity of the sacred text.

Various readings, noticed or preferred by the Masorites, are inserted in the margin with ק" or

order of the particular books composing each part is nearly the same in all.

I. תּוֹרָה The law, or the five books of Moses.

II. נְבִיאִים רִאשׁוֹנִים Or the former prophets, including Joshua, Judges, Samuel, and Kings.

III. נְבִיאִים אַחֲרוֹנִים Or the later prophets, containing all from Isaiah to Malachi inclusive, except Daniel. These two parts (II. and III.) are frequently included in one general division, termed נְבִיאִים or the prophets.

IV. כְּתוּבִים Or writings, including Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, and Chronicles.

V. חֲמֵשׁ מְגִלּוֹת Or the five books, *viz.* Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. The last two divisions are embodied in some bibles, and the particular books arranged otherwise. In the time of our Saviour they seem to have formed but one division, known by the name of the first book it contained—the Psalms; the second and third likewise formed one: so that the whole of the Old Testament was included in these three parts—the law of Moses, the prophets, and the Psalms. (See Luke xxiv. 44.)

All bibles begin with the books of Moses. The weekly lessons or sections of the law read in the synagogue, are marked with פ פ פ or ס ס ס. פ stands for פָּרָשָׁה, and ס for סִדְרָא, signifying alike a section, &c. The smaller

CHAP. XII.

ON THE DIVISIONS OF THE BIBLE, AND THE MASORETICAL NOTES.

THE order of the books in the Hebrew bible is different from that in the English translation. To enable the learner to turn to any part of the Old Testament in Hebrew, it is necessary to observe that the whole is generally divided in modern bibles into five parts, and though some of the parts are differently arranged in different Hebrew bibles,* yet the

* Hebrew bibles have been published by Leusden, Athias, Reineccius, and many others. It is but of little consequence what edition is procured for common use, provided the type is good, and the letters, &c. easily to be distinguished. E. Van der Hooght's bible is the most esteemed for beauty and correctness; a new edition of which is published by Frey, but the lover of accuracy will, it is probable, prefer the former. Montanus' Hebrew bible has a Latin interlineary version. Michaelis has published a quarto edition of the Old Testament in Hebrew, and the Apocrypha and New Testament in Greek, all arranged as the English translation. Simon's bible may be recommended to learners in general, as calculated to answer their purpose, while it is *cheaper* than most others. It has besides the advantage of a short, but truly valuable Lexicon, Hebrew and Latin, at the end.

occurs before (:) to prevent its being mute, and is always required before a compound (:). Metheg is occasionally found in other situations, as when supplying the place of an accent in short words; and, in a few instances it is seen twice in the same word, or two or more connected by maccaph.

2. The pauses (See chap. III.) have a tendency to lengthen the vowel-points of the syllables where they are placed. Athnach and silluk always, merca compounded with mahpach, zakeph-gadol, and zakeph-katon frequently, change (ַ) in the last syllable, or penultimate into (ָ); and (ְ), in the penultimate of words with a double (ְ), into (ָ). אֶרֶץ changes the former (ְ) into (ָ), when having a prefix without any pause, as הָאָרֶץ *the earth.* Also, in a few instances, (ֶ) final becomes (ָ) on account of a pause.

3. Any pause falling on the verbal termination הָ, וֹ, or יִ, or a postfixed הָ, is thrown to the penultimate, and changes (ְ) of a verb into (ָ), (ֶ), or וֹ.

4. A pause likewise changes (ְ) before הָ, and (ְ) or its compounds (ֲ) and (ֳ) before a י, in a few instances, into (ֶ).

5. The following words transpose their points, on account of a pause, בְּךָ, בְּךָ, לְךָ, עִמְּךָ, אִתְּךָ, and become בָּךְ, &c.

6. On account of a pause some other changes occur, which are more rarely met with, thus אֲנִי becomes אָנִי, חֲצִי חֵצִי, and, in a few words, (ֵי) becomes וֹ; and (ְ), before הָ postfixed to an infinitive niphal, is transposed with the final (ָ).

7. When the accent is thrown from the last syllable to the penultimate, on account of וְ conversive, or to prevent two accents being very near one another, (ֶ) in the last syllable is changed into (ְ), and וְ into (ָ) chataph, as וַיֹּאמֶר, &c.

ף Double dagesh and a short vowel are sometimes used instead of a long vowel; and, on the other hand, a long vowel is used for double dagesh and a short one, thus וַיַּסֵּב for וְיָסֵּב, אֵיתַם for אִתַּם.

ץ 1. ך and gutturals, never admitting double dagesh,* supply its place, by changing a preceding short vowel into a corresponding long one, as (ַ) into (ָ), (ִ) into (ִי) or (ִיּ), thus בֵּרֵךְ in piel, for בִּרֵךְ.

2. But sometimes the short vowel remains before gutturals, without any compensation for an omitted dagesh, as נִאָץ, Psalm x. 3. And, in a few instances, dagesh is excluded from a preceding letter when pointed with (ְ).

Of Maccaph.

ק 1. Maccaph changes a preceding ִ into (ֵ) chataph, and (ִּ) into (ּ), and sometimes (ֵ) into (ַ), as כָּל־ for כֹּל, and אֶת־ for אֵת: and, when after a word ending with a quiescent ה, often causes the first letter of the following word to take double dagesh. (See rule ר 2.)

2. Observe that when any words are joined by maccaph, the last only has an accent, for no accent can precede maccaph, as its use is to connect two or more words, so that they may be heard and accented as one in reading.

Of Metheg and Accents.

ש 1. The syllable naturally requiring metheg, is the third preceding an accent, a long vowel not being allowed to end that syllable without metheg. It is mostly found after a prefixed ה, מ, or ו conversive, in words of more than two syllables. Sometimes it

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* א and ך are a few times pointed with dagesh contrary to all rules. "Ut apud Latinos H ita apud Ebræos gutturales duplicari non possunt." *Spinoza.*

having before it the (ׁ), it cannot begin a syllable, and, having only (ׁ), it cannot double the letter. See division of syllables, chap. III.

ϱ DOUBLE DAGESH is regularly inserted. 1. To indicate that a letter is dropped. Hence it is found in the last radical of defective verbs, when dropping the second, as סַבּוּ for סָבְבוּ, and in nouns derived from such verbs.

2. To indicate particular conjugations, as piel, pual, and hithpael; and particular tenses, as the future niphal; or to distinguish one word from another, having the same letters, but of a different meaning.

3. For the right formation of syllables, (See chap. III. division of syllables,) or for the sake of a distinct pronunciation, and a better effect in sounding words. It thus occurs in ו preceding (וְ), or (וַ), and often in the last radical after (ֶ), (ַ), or (ָ), when the word increases, as וַיַּךְ, וְלָאֻמִּים, &c.

4. לָמָּה lām-māh, and a few other words take dagesh euphonic after a long vowel.

σ When it should be inserted in the second letter of a word, metheg often supplies its place; but sometimes, on account of a (ׁ), neither the dagesh nor the metheg is inserted.

τ 1. The proper situation of double dagesh is in the middle of a word; but it sometimes occurs in the first letter, when maccaph connects that word with a preceding one. This mostly takes place when the former word ends in ה, preceded by (ֵ), (ֶ), or (ָ), as מַה־טּוֹב.

2. In a few instances double dagesh is found at the beginning, where maccaph is not expressed, as in Psalm iii. 3. יְשׁוּעָתָה לּוֹ, which should be pronounced yeshū-ā'-thāl-lō'; but in such cases there is no change of vowels, nor does the former word lose its accent as when maccaph is inserted.

υ Double dagesh usually changes a preceding long vowel into a short one, except the long vowel, (as in a few cases) has metheg or an accent.

Of Dagesh.

ּ 1. Single Dagesh is regularly inserted in the letters בְּגַד כְּפַת, when one of them begins a word, as בְּן, כִּי, &c. or succeeds a quiescent (ְ), or short (ַ) supplying its place at the end of a word, as שָׁמַעְתְּ, יָפְתְּ, נָסַכְתִּי.

2. But in the beginning of a word, should that preceding it end with a vocal sound, as (ִ), single dagesh is frequently omitted, as גָּעַרְתָּ גּוֹיִם. Also it is mostly excluded after one of the letters אֶהָוִיו, as לֹא כֵן—

3. Except in the following cases:—after the sacred name יְהוָה, as יְהוָה בְּקֶר; after ה with a mappik, as בִּצְדָהּ תָּשִׁים; after a pause, or sometimes one of the secondary accents,* as קוֹלִי בְּקֶר; or when two of the letters בְּגַד כְּפַת are in succession, as בְּנֵי דָן.

4. In the middle of a word we meet with these exceptions from the general rule ּ 1. Dagesh is not inserted after a quiescent (ְ) in affixes of the second person, as לִבַּבְכֶם, nor usually when (ְ) follows a prefixed letter in nouns, as לְדָבָרוֹ.

5. Nor is it inserted in nouns before the termination וֹת, nor when the preceding (ְ) is primitive, *i. e.* found in their absolute form, as בִּלְבוּשׁ from לְבוּשׁ, or is derived from (ֵ) or (ֶ), as מַלְכֵי from מְלָכִים.

6. In verbs it is omitted in certain cases after (ְ), deriving its origin from the vowel point of the first or last radical. This very rarely occurs besides in the imperative and infinitive of kal, as from קְרַב comes קִרְבָה, Psalm lxix. 19.

7. A few words are irregular in their admission of dagesh, as בֶּגֶד forms בִּגְדִי. A singular irregularity is observed in the word שְׁתַּיִם, where dagesh is inserted after the initial (ְ). It cannot be either single or double, according to any rule, for

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* See Chap. III.

3. But observe that gutturals *ending* a syllable sometimes admit (ׄ), as יֶאְסֹר future kal, from אָסַר; and we find occasionally a compound (ׄ), not causing the preceding letter to take a corresponding short vowel, as נִבְהֲלָה, Psalm vi. 4.

ν 1. Gutturals, especially ה, ח, and ע, seem partial to (ַ), and often substitute it for (ֲ), in words which would otherwise take a double (ֲ), or which throw the accent on the penultimate, as נָעַר for נַעַר, וַתֵּלַהּ for וַתֵּלָהּ.

2. ה, ח, and ע final, after any long vowel, except (ָ), introduce under them a very short (ַ), which is a substitute for (ֲ), and is to be rapidly pronounced before them, as יָרֵחַ yā-rē*a*ch, אֱלוֹהַּ, רָקִיעַ. But when such words take postfixes the (ַ) is dropped as מְשִׁיחוֹ, מְשִׁיחַ.

3. This rule equally applies to these gutturals, when they are the last letter but one in a word which should end according to analogy with a double (ֲ), such as the second person singular feminine past tense kal. Hence שָׁמַעַתְּ pronounce shā mă*a*ʏt, and not shā-mă-ʏăt, לָקַחַתְּ lā-kă*a*cht.

ξ A compound (ֲ) is never followed by single (ַ). When by analogy this would be the case, then the compound (ֲ) changes either into its corresponding short vowel, as (ֳ) into (ָ), &c. or else into simple (ַ), thus תַּחֲרֵנּוּ for תַּחֲרֵנּוּ, יֶאְשְׁמוּ for יֶאְשְׁמוּ—יֶאְשְׁמוּ Psalm ii. 1. and other words imitate them, (ֲ) being put for (ְ), which causes the preceding letter to take (ֲ) by rule μ 1. so that the punctuation must be analysed thus, יֶאְשְׁמוּ for יֶאְשְׁמוּ, and this for יֶאְשְׁמוּ.

ο And observe that two compound (ֲ) in succession are never allowed; but when two gutturals meet, the latter takes a compound (ֲ), and the former takes a short vowel. Sometimes, however, this order is reversed, especially should the former guttural be in a situation usually requiring (ֲ).

These rules respecting the compounds of (ֲ) are particularly necessary to account for the punctuation of verbs having gutturals in their roots.

under a guttural, into (∵), as in the first person singular of the future kal, *e. g.* מְזַמּוֹר, and not מְזְמוֹר.

Hence also בֶּגֶד, in taking a postfix is pointed בִּגְדוֹ. The former (∵) is changed into (∴) by rule β in this chapter, and, in consequence of its being a noun in regimen with the postfix וֹ, the latter must be changed into (׃) by rule 8. ת. chap. V. forming then בִּגְדוֹ; instead of which, according to this rule, the former (∴) becomes (׃), and the word is בִּגְדוֹ. The rule equally applies to verbs, &c. hence שְׁבָת infinitive kal of יָשַׁב forms שִׁבְתִּי, Psalm xxvii. 4.

2. Whenever a letter is prefixed to a word, pointed agreeably to the preceding rule, with an initial (׃), (־), or (∵), that prefix mostly takes (∴), as from מִדְבָּר comes לְמִדְבָּר, &c.

א 1. A mute (׃) is understood at the end of every word, and is regularly inserted in ד final, not having (ּ), as דּ.

2. Also a (׃) is inserted under the following letters forming the words טִפָּת בְּדֶק whenever one of them ends a word, and is immediately preceded by (∴) or a short (־) as its substitute under a guttural, thus שָׁמַעְתְּ, פָּקַדְתְּ for שָׁמַעְתִּ, by rule ו 2. below.

Of the Compounds of Sheva.

מ 1. The greatest difficulties met with in accounting for the changes of the points, arise from the influence of gutturals. These regularly exclude (∴) and dagesh; and whenever, according to the general usage of the language, (∴) should be inserted under them, they substitute a compound (∴) for it, and cause the next preceding letter in the word to take a corresponding short vowel; thus (־∴) is to be preceded by (־); (∵∴) by (∵), and (ּ∴) by (ּ) chataph, as יַהֲלֹךְ for יְהֹלֵךְ, אֲהַלֵּךְ for אֶהֱלֵךְ and יַעֲמֹד for יְעַמֵּד.

2. Upon this principle nouns having gutturals are punctuated, as נַעֲרָה, and also prefixes before gutturals, as וַאֲנִי.

stated. Sometimes their changing is to be attributed to the influence of the letter א, ך, or י; for instance א seems naturally requiring (ֲ) in preference to (ָ), ך seems partial to ֶ or ֵ, and י to (ִי) or long chirik.

1. (ָ) and (ֲ). 2. (ֶ) and (ֵי). 3. ֶ, ֵ, (ֲ), and (ַ) chataph. 4. (ֹ), (ֲ), and (ָ). 5. (ֻ) and (ֹ). Observe that (ֹ) is used for (ֻ) most frequently at the end of words, especially when the final letter is ך or a guttural.

The other points seldom *interchange*, but all of them are equally subject to *changes* in the circumstances stated in the general rules.

Of the Changes of Sheva.

ג The propriety of distinctly noticing this vowel-point will be evident from the general rule ב.

1. When a *formative* letter is prefixed to a root in order to make it a noun, &c. the first radical usually takes (ְ), or, if it is a guttural, a compound (ֲ), except the first or second has double dagesh, *e. g.* מְזִמּוֹר a psalm, from זָמַר, מְדֻבָּר from דָּבַר.

2. To this rule nouns from defectives in the second radical specified in the general exception ד must be considered as exceptions. Their prefixed formatives usually take a long vowel, as (ָ) or (ֵ).

ה 1. Prefixed letters, whether *formative*, or signifying *in*, *from*, &c. (See chap. IV.) should regularly take (ְ), which in many instances would occasion two or even three successive (ְ) beginning a word, but one only is ever allowed in such a case, or in any part of a word to begin a syllable.* To prevent the meeting of two (ְ) at the beginning of any syllable, the former is changed into (ִ), or sometimes (ֶ), or else, when immediately before or

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* The learner should particularly observe that this rule does not apply to two (ְ) successively *belonging to different syllables* or *ending a word*.

But the following must be noticed as

GENERAL EXCEPTIONS FROM THE ABOVE RULES.

ץ Nouns derived from verbs having ה, or a guttural, for their second radical, on increasing usually retain (ַ) or (ָ) penultimate, as פְּרָשִׁים פָּרָשׁ.

ק 1. Nouns derived from verbs quiescent in the second radical are also excepted, thus קָמָה standing corn, (from קוּם) forms קָמוֹת.

2. So likewise nouns from defectives in the second radical, having a prefixed formative מ, thus מָגֵן, (from גָּנַן) forms מָגִנִּים.

3. Observe also that such nouns, and others derived from defective verbs, when increasing take double dagesh as a substitute for the deficient letter, and then change final (ֵ) into (ֶ), (ֵי) into (ִי), and וֹ into (ֹו) or (ָו) chataph. Verbs defective are likewise subject to this rule, when taking postfixes in a contracted form, as from חָנַן, imperative חוֹן 69 with a postfix makes חָנֵּנִי.

OF THE CONTRACTION OF POINTS.

ε Two vowel points sometimes coalesce or contract into one, on account of the letters א, ו, or י. On account of א thus (ֲ) and (ְ) into (ֱ), as בֱּאלֹהִים for בֲּאלֹהִים. (ַ) and (ָ) into (ֳ), as בֳּאדֹנָי for בַּאדֹנָי. (ֲ) and (ְ) into (ֱ), as צֵאת for צֲאֵת, &c.

ζ On account of ו, as (ֻ) and (ֹ) become וֹ, thus מָוֶת, מוֹת, &c.

η On account of י (ִ) and (ֵ) beginning a word become (ְי), as בְּיהוּדָה for בִּיהוּדָה, or contract into (ֵי), as וַיהוָה for וְיהוָה. (ִ) and (ַ) become (ֲי), as אֵין for אַיִן.

θ THE FOLLOWING POINTS OFTEN INTERCHANGE,

i. e. one takes the place of the other in a word, for which we cannot always assign a satisfactory reason; though they seem to be used conformably to the general principles and rules already

the special rules, as being less common and regular than others. Such are these.——

2. Words having וֹ in the penultimate, succeeded by (ְ) or (ַ), assume (ֹ), and their points change on the increase of the word, thus אֹהֶל forms אָהֳלִים, קֹדֶשׁ forms קָדְשִׁים, and אֹרַח forms אָרְחוֹת. Here observe that nouns ending with (ְ) in taking postfixes substitute (ֹ) for (ְ). and change a long vowel in the penultimate into the opposite short one, as וֹ into (ֳ) chataph or (ֹ), and (ֶ) into (ֵ) or (ְ), thus קֹדֶשׁ with a postfix becomes קָדְשׁוֹ, קָדְשִׁי, &c.

3. Words with double (ְ)* or double (ַ) take (ֹ), thus נַעַר נְעָרִים, and other nouns, (as seen in chap. V.) participles, &c. are pointed much in the same manner. A few, however, with postfixes preserve the former (ַ), and change the latter into (ֹ), or one of its compounds, as צַעַד forms צַעֲדִי.

4. (ֳ) and (ֹ) are sometimes transposed in past tenses taking affixes; and וֹ after (ֹ), in imperatives and infinitives, is changed into (ֳ) chataph, and these points are then transposed, as שְׁמֹר שָׁמְרֵנִי.

5. וֹ final in verbs, on account of postfixes, always becomes (ֹ), or if another (ֹ) follows, into (ֳ) chataph, as אָרְחָמְךָ; and this is the case with nouns before the affixes כֶּם, כֶּן, &c.

β (ֳ), (ֶ), or (ְ), in the penultimate, on the increase of the word, usually changes into (ֲ), or with ר, or a guttural, into a compound sheva, as פְּקַד, דְּבָרִים דָּבָר, לְבָנָה לָבָן, פְּקַדְתֶּם, &c.

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* Such forms are termed segolated. They are considered in their origin to have been monosyllables, as סֵפֶר from סַפְּ assuming (ְ) under the second letter for (ֹ), and pointing the first with the same; but when the second letter is a guttural, that and the preceding ordinarily take (ַ).

3. Nor when it includes a quiescent radical letter, whether that letter is expressed or understood: thus in נֵשֵׁב 68. and נוֹשֵׁב 82. (ֵ) in the former, and וֹ in the latter, virtually include the radical ו, from יָשַׁב, as (ֵ) is the regular point for (ָ), which would have been taken by the ו had it been inserted, and וֹ is the regular substitute for the ו in 82 by rule 29.

In all other circumstances the vowels are usually subject to change, whenever a word undergoes any alteration in its form, or its relation to other words in a sentence. Hence the following appear to be the causes of these changes.

1. Variation of the gender, number, or person, &c. of a word.

2. Regimen, or the state of a noun in construction.

3. The insertion of a letter, or the addition either of prefixes or postfixes.

And 4. Sometimes the influence of a pause, double dagesh, or maccaph.

The student will see the manner in which all these changes take place, by attending to what follows in this chapter.

GENERAL RULES.

∝ 1. Words, in proportion as they increase, usually shorten the quantity of their vowels. The reason seems to be, that the Hebrews place the accent as near as possible to the end of a word, which naturally leads to a more rapid pronunciation of the former syllables of the word the longer it is, and the vowels towards the beginning are consequently shortened. For this purpose (ֵ), or a compound (ֲ), is always used, and is most commonly placed under the first or second letter. When a long vowel occurs in the former part of any word having above two syllables, and not conforming to this rule, that vowel will be found to be immutable, (see above), and mostly attended by metheg.

The application of this rule may be seen throughout the grammar, particularly in Chapter V. of nouns; and it should be observed, that verbs, having prefixes or postfixes, usually conform to the rules which affect nouns in similar cases. Here we shall present those instances of it, which are unnoticed under

The last column of hithpael, in the general paradigm, shews those of them which are most commonly postfixed to the respective persons against which they there stand, and that in every other conjugation or form of the verb, as well as in hithpael.

In consequence of their addition to words, the preceding vowel-points, if mutable, are shortened agreeably to what is stated in the beginning of the next chapter.

CHAP. XI.

OF THE CHANGES OF THE VOWEL POINTS, &c.

SPECIAL rules for the changes of the vowel points having been given already under the different rules in the grammar, we shall, in this chapter, introduce those only which are of a more general nature, and illustrate the principles of these changes.

THE GENERAL PRINCIPLES

Which may be considered as the foundation of the whole are these:—

The vowel points are, in most cases, *mutable, i. e.* subject to changes, as from long to short, &c. but sometimes they are *immutable, i. e.* they undergo none of the usual changes, though the word receive a postfixed letter, or some other addition. These latter cases are but few, *viz.*

1. A vowel is not considered as subject to change, when it is characteristic of the particular conjugation, mood, or tense of a verb.

2. Nor when it supplies the place of double dagesh, according to what is stated below in rules φ and χ.

§ XLVI. Certain particles are used in a manner peculiar to the Hebrew tongue, as—

בֵּין *between* repeated denotes distinction, as "between you, and [between] the Egyptians." With ל it indicates opposition or contrast, as בֵּין מַיִם לָמָיִם Gen. i. 6.

מִן עַד denotes universality, as 1 Sam. xxx. 19. "There was nothing lacking to them, מִן *from* small, וְעַד *even unto* great, וְעַד *and unto* sons, and daughters, and prey, וְעַד *even unto* all that they took."

ו *and* repeated, denotes distributively, as Esth. viii. 9. "province *and* province as its writing, and people *and* people as his tongue," *i. e.* "each province and each people," (see also ver. 11.)

ל *to*, is repeated to denote emphasis, thus לַאדֹנִי לְעֵשָׂו "to my lord (even) to Esau."

כ. When this particle is repeated, as in 1 Kings xxii. 4. the former כ is to be rendered *so*, the latter *as*, thus כָּמוֹנִי כָּמוֹךָ does not mean "as I (am), so (art) thou," but "so (am) I, as thou (art)."

§ XLVII. These letters א, ה, ו, י, נ, ת, termed ehevinoth, are occasionally paragogic, *i. e.* additional: they are commonly postfixed, (though sometimes prefixed,) for the sake of emphasis or sound, and in a similar manner the syllables דֵּי, מוֹ, פִּי, are used with the prefixes ב, כ, ל, and מ, comp. chap. IV. rule k. α.

קָרָא	——	ל he called.
רָאָה	——	ב, ל, or אֶל he saw, beheld.
רָעָה	——	ב he fed.
רָפָא	——	ל he healed.

§ XLIV. The sense of some verbs is affected by the particles which follow them, thus—

הָיָה *He was*, with ל after it, denotes *he became*. It is also used for possession, like *est* for *habeo* in Latin. (See 2 Sam. xii. 2. Deut. xxi. 15.)

יָכֹל *He was able*, with ל after it, denotes *he prevailed against*.

יָטַב *He was good*, followed by ל and an infinitive, denotes *he did well* or *thoroughly*, the action expressed by the latter verb. With ל and a noun it means *he made good*, the thing expressed by the noun.

לָקַח *He took*, followed by ל or אֶל, means *he procured, he brought*.

נוּד *To move*, followed by ל, means *to mourn*.

נָשָׂא *He lifted up*, followed by ל, means *he spared*.

נָתַן *He gave*, followed by ב, אֶל, עַל, &c. means *he placed*, or *set in, over*, &c. also *he delivered unto*.

§ XLV. ל *To*, &c. preceded by אָבָה *he acquiesced*, means *with*. ב *in*, preceded by דָּרַשׁ *he enquired*, means *of*.

are sometimes pleonastic, as תַּחַת לְרֹאשִׁי *under my head.*

§ XLIII. Some particles after certain verbs remain untranslated,* the following are the most common.

בָּזָה	——	after	עַל
בּוּן	——	ל or	ב
בָּחַר	——		ב
גָּעַר	——		ב
הֵתֵל	——		ב
חָזָה	——		ב
הֶחֱזִיק	——		ב ל
יָרֵא	——		מ
לָעַג	——		ב
מָאַס	——		ב
נָגַע	——		ב
נָכָה	——		ב
סָכַךְ	——		ל
סָלַח	——		ל
סָמַךְ	——		ל
עָבַד	——		ל
צוּר	——		אֶל
קָלַס	——	ח	ב
קָצָה	——		ב

he despised.	
to understand.	
he chose.	
he rebuked.	
he mocked.	
he saw.	
he retained.	
he held fast.	
he feared, revered.	
he mocked.	
he rejected.	
he touched.	
he smote.	
he covered.	
he forgave.	
he supported.	
he served.	
to besiege.	
he derided.	
he cut short.	

* This is analogous to those well known rules of Latin grammar, which account for such expressions as "benedic Deo," "dixit mihi."

nominative. The repetition of it usually expresses emphasis, as לִרְעוֹת אֶת־עַמִּי אֶת־יִשְׂרָאֵל "To feed my people, even Israel." With a postfix it is sometimes equivalent to *with*,——(it is then pointed (·)——as אִתִּי "with me."

אֵל joined to another particle, only renders it more emphatic, as אֶל תַּחַת *under*, and seems often of the same import as אֵת, or the Arabic *al*, thus אֶל־חֹק "the decree," Psalm ii. 7.

הַ is introduced before substantives, to render the sense more definite or emphatical, and is often repeated before a participle, or an adjective following, and agreeing with the substantive, as הַנָּהָר הַגָּדֹל "the river, the great (one);" but it is sometimes redundant in a translation.

§ XLI. After verbs signifying motion to, into, or through a place, the particle אֵל, or עַד, or the letter ל or ב is frequently introduced. ל is mostly used after verbs of calling, praising, believing, opposing, giving, serving, or signifying possession, desire, hatred, and other affections of the mind; also sometimes after verbs indicating to leave, depart, &c. as Gen. xii. 1. לְךָ־לְךָ "go thou." ל is in a few cases used for עַל, as Psalm ix. 5. לְכִסֵּא "upon the throne."

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§ XLII. An adverbial sense is conveyed by prefixing certain particles to nouns, pronouns, or participles, as לְצֶדֶק *justly*, בָּרִאשׁוֹנָה *at first*, עַל נְקֵלָה *lightly*, כָּזֶה *thus*, כִּמְעַט *shortly*. ל and מ

from the faces,) because of, at the presence of, from.

עַד־מְאֹד *(unto greatly,) unto a great degree;* עַד מָתַי *(until when,) how long;* עַל יַד *(q. d. upon the hand,* see § XX.*) near, under;* עַל כֵּן *(q. d. upon so,) therefore;* עַל פִּי *(q. d. upon the mouth of,) according to;* עַל פְּנֵי *(q. d. upon the faces of,) upon, before, near.**

Particles having postfixes, &c. are subject to similar changes in points with nouns in those circumstances, for which the learner may consult Chap. V. and Chap. XI.

§ XL. אִם *if,* frequently indicates an earnest desire, as Exod. xxxii. 32. but at other times a strong denial, as Nehem. xiii. 25. With a negative particle, and sometimes even without one, it is equivalent to a strong affirmative, as Josh. xiv. 9. Psalm cxxxix. 19. Sometimes in correspondence with the interrogative הֲ it is used in asking a question, as הֲנֵלֵךְ אִם־נֶחְדַּל "Shall we go, or shall we cease?"

אֵת, usually equivalent to *the,* is, after active verbs, the sign of the objective case, or noun governed, and in such cases is sometimes redundant in a translation, as Psalm iii. 8. After verbs passive of naming, &c. it indicates the

* Should the reader be disposed to enter more fully into the study of the Hebrew particles, he will find the following work of great service, "C. Noldii Concordantiæ Particularum Ebræo Chaldaicarum."

לֹא *not*, is used before past and future tenses, and admits not of postfixes.

אַל *not*, in a way of caution, and פֶּן *lest*, which usually answers to it in a succeeding member of a sentence, are only used before future tenses.

50. § XXXIX. Particles are frequently joined to each other, or to other words. The greater part of the following occur in the analysis.

בְּטֶרֶם (compounded of בְּ *in*, and טֶרֶם, see rule 48.) *before*; בְּלֹא *(q. d. with, not,) without*; בְּעֲבוּר *(q. d. on, passed,) on account of*; בְּעוֹד *(q. d. in, still,) whilst.*

יַעַן כִּי (see these particles under rule 48.) *because.*

כִּמְעַט *(q. d. as a little,) shortly*; כִּי אִם *(but if,) but rather, but except.*

לְבַד (לְ *for* בָּדַד *he was alone,) only*; לָכֵן *(q. d. for so,) therefore*; לָמָּה *(q. d. for what,* see rule 21. also rule l α. and chap. XI. § 4.) *why*; לְמַעַן (לְ *for* מַעַן from עָנָה *he answered,) because of, that, therefore, for the sake of*; לְמָרוֹם (לְ *to* רוּם *to exalt,) on high*; לְנֶגֶד *(q. d. at before,) before*; לָנֶצַח (לְ *for* נִצָּחַ ח *was over,) for ever*; לָעַד *for ever*; לְפִי *(q. d. at the mouth of,) according to, at, as*; לִפְנֵי (לְ *at* פְּנֵי plural regimen of פָּנִים *faces,) before.*

מִבִּלְעֲדֵי (מִ *from* בַּל *not*, עֲדֵי *until*, imitating the form of a noun plural in regimen,) *except*; מֵעַל *(q. d. from upon,) from above*; מִפְּנֵי *(q. d.*

רַב or רַבַּת (from רָבַב *he multiplied*, &c.) *greatly*; רַק *surely, but, only*; רֵיקָם *causelessly.*

שָׁם and שָׁמָּה *there, where.*

תַּחַת (from נָחַת *he descended,*) *under, instead of.*

תָּמִיד *continually.*

49. § XXXVIII. The following particles are peculiarly constructed.

אֶל *to,* אַחַר *after,* בֵּין *between,* עַד *until,* עַל *upon,* תַּחַת *under,* and יַחַד *together*; also, in a few instances אַיִן *not,* (see Psalm lxxiii. 5.) when taking postfixes, imitate nouns plural, by taking a י, as אַחֲרָיו *after him,* (compare rules 8. and 9. chap. V.)

אַיִן *not,* הֵן or הִנֵּה *behold,* עוֹד *until,* postfix נּוּ for וֹ *him.*

To express negation the Hebrews use אַל, בַּל, אַיִן, לֹא, &c. Two of these are sometimes introduced to express a more intense negation, for they do not destroy each other as in English, thus Exod. xiv. 11. "Because of being הֲמִבְּלִי אֵין without no graves," &c.

Negatives not being used before imperatives, hence prohibitions are delivered in the future, as "Thou shalt not do murder."

אֵין *no, not,* &c. is generally used with nouns, participles, &c. but not with past or future tenses. It is capable of taking postfixes, as אֵינֶנִּי "*not me.*"

לֹא *not, without;* לוּ *O that;* לוּלֵי *unless.*

מְאֹד *(strength) greatly;* מַטָּה (from נָטָה *he stretched out, inclined,) below;* מִן and מִנִּי (י being paragogic,) also מִמ (נ being dropped, and מ doubled,) with a pronominal postfix, *from, out of, by means of;* מְעַט (from מָעַט *was diminished,) a little;* מָתַי (as if from מָה *what,* עֵת *time,) when.*

נָא and אָנָּא *I pray you, O that! now;* נֶגֶד (from נָגַד *he made manifest,) before.*

סָבִיב and סְבִיבִים (formed as a noun masc.) also סְבִיבוֹת (formed as a noun fem. from סָבַב *he turned,) around, round about.*

עֵבֶר (from עָבַר *he passed,) beyond;* עַד and עֲדֵי (י being paragogic,) *unto, until, eternity, ever;* עוֹד (perhaps from עוּד *to testify,) more, yet, again;* עַל and עֲלֵי (י being paragogic, from עָלָה *he ascended,) upon, against, unto, on account of, above, over, at, by, near, about, before, after, with, within, in, according to;* עִם (perhaps from עָמַם *he hid,* &c.) *with, together with, as, in;* עָמָד (from עָמַד *he stood,) with;* עַתָּה (from עָתַת *he acted,* or *spoke in time,) now.*

פֹּה *here;* פֶּן (from פוּן *to be doubtful,) lest;* פְּנֵי (plural regimen of פָּנִים *faces,* from פָּנָה *he turned, looked,) towards;* פָּנִים *before;* פְּנִימָה *within;* פִּתְאֹם *instantly.*

קֶדֶם (from קָדַם ה *he went before, prevented,) before, formerly.*

48. § XXXVII. Most of the following particles occur in the analysis in a simple form: they are here arranged alphabetically.

אוֹי or אוֹיָה *woe;* אָז *then;* אַחַר and אַחֲרֵי *after;* אָחוֹר *backwards;* אַחֲרוֹן *following,* (from אָחַר *he stayed* or *delayed,*) אַחַת (from אָחַד *he united,* but as a verb only in hithpael,) *once;* אַיֵּה *where;* אֵיךְ and אֵיכָה (as if from אַיִן or אִי *not,* and כֹּה *so,*) *how;* אַיִן *not, nothing, no, without,* אַךְ *surely, but;* אָכֵן *surely,* (from כּוּן *to make ready,* &c.) אַל *not;* אֶל *unto, to, for, at, in, towards, against;* אִם *if, rather;* אָן or אָנָה (from אָנַן or אָנָה *he was sad,* &c.) *when, whither;* אַף (perhaps from אָפַף *he compassed,*) *yea, surely, also;* אֲשֶׁר (from אָשַׁר *he proceeded,*) *because, where, when, that, for;* אֵת (*pointing* to the object, from אָתָה *he approached, met,* &c.) *the.*

בֵּין (from בּוּן *to understand,*) *among, between;*
בַּל (from בָּלָה *he wore away,* &c.) *not, without.*

גַּם *moreover, even, as.*

הֵן and הִנֵּה *behold.*

זוּלָתִי (from זוּל *to act vilely,* hence זוּלָת or זוּלָתִי with ׳ paragogic,) *except.*

טֶרֶם *time not yet.*

יַחַד and יַחְדָּו (from יָחַד *he united,*) *together;*
יַעַן (from עָנָה *he answered,*) *because.*

כִּי *because, for, what, that, though, but, surely, if, thus;* כֹּל (from כָּלַל *he finished,*) *all, every, every one, whole, any;* כֵּן (from כּוּן *to make ready,*) *so.*

47. § XXXIV. A pronoun or particle to which אֲשֶׁר relates, is frequently joined to a word at some distance in the sentence. The pronoun in such cases agrees in gender, &c. with the antecedent to אֲשֶׁר, and is redundant in a translation, thus Psalm i. 4. כַּמֹּץ אֲשֶׁר תִּדְּפֶנּוּ "like chaff which shall drive away [it];" Psalm cxliv. 8. אֲשֶׁר פִּיהֶם "whose mouth [their]." These and similar instances may be thus analysed.

Psalm i. 4. אֲשֶׁר תִּדְּפֶנּוּ may be resolved into
אשרנו תדף 'which shall drive away.'
Josh. ii. 18. אֲשֶׁר —בוֹ may be resolved into
אשר —ו —ב 'by which.'
xxiv. 17. אֲשֶׁר —בְּקִרְבָּם may be resolved into
בקרב —אשר —ם 'in the midst of whom.'

This idiom may be observed in the New Testament, see 1 Pet. ii. 24. אֲשֶׁר is sometimes used with words denoting place, to render them more definite, thus בַּאֲשֶׁר הוּא שָׁם stands for בַּאֲשֶׁר שָׁם הוּא "in where he (is)," Gen. xxi. 17.

§ XXXV. The particle ש who, which, &c. (see chap. IV. rule s.) is constructed like אֲשֶׁר: it is chiefly used in Rabbinic writings.

§ XXXVI. Negative particles are often used with the word כֹּל *all, every one,* to express absolute negation, as "*Not* in his death shall he take away *all*," *i. e.* "He shall take away nothing." Psalm xlix. 18. This idiom may be observed in some places of the New Testament.

my calling," Gen. ii. 4. בְּיוֹם עֲשׂוֹת "in the day of the making." This latter form, and many similar ones, may perhaps be better resolved by observing that the infinitive mood may sometimes be rendered by the indicative or potential, with a preceding *that* understood, thus, "in the day *(that)* he made." So Gen. ii. 18. הֱיוֹת "to be," may be translated "*(that)* he should be." The infinitive often admits of a construction similar to nouns, as לִפְנֵי מְלָךְ־מֶלֶךְ "before the *reigning* of a king;" or according to the latter mode of rendering, "before *(that)* a king reigned."

§ XXXI. A repetition of the same verb is often used to express certainty, &c. in which case the infinitive precedes the governing verb, and is subject to the foregoing rule in translating, as מוֹת תָּמוּת "dying, thou shalt die."

§ XXXII. The infinitive is rarely used for the past or future tense of the indicative, and also for the imperative mood, as Psalm viii. 2. 2 Sam. iii. 18. Isa. xxxii. 11.

§ XXXIII. אֲשֶׁר 'Who, which,' &c. is peculiarly constructed with verbs, with pronominal suffixes, and with particles.

Before a verb it often indicates that such verb is to be rendered in the subjunctive mood, as 1 Sam. i. 28. "All the days אֲשֶׁר חָיָה which he may live." At other times it is equivalent to *because* or *inasmuch as*. See 1 Sam. xv. 15.

also between a noun and a pronoun, as "I *(am)* a worm," Psalm xxii. 7. "My strong hold *(art)* thou," Psalm xxxi. 4. Between a noun, having a pronominal affix, and another noun, as לְבוּשִׁי שָׂק "my clothing *(was)* sackcloth:" before אֵין not, as "*(there is)* not salvation," Psalm iii. 3. And in a few other instances.

44. § XXVIII. Redundant forms of expression are common in Hebrew, being used chiefly for the sake of emphasis, as Psal. ix. 7. "Their memory hath perished [הֵמָּה they] *i. e.* "the very memory of them." See also 1 Sam. xxv. 24.

45. § XXIX. When the idea stated in the former part of a sentence is repeated in similar language in the latter part, a form of expression arises, which may be termed a *parallelism*: thus Job v. 10.

'Who giveth rain upon the earth,
'And sendeth waters upon the fields.'

See similar instances, Job v. 6, 18, 23, 25. Psalm i. 5. ii. 10. Such parallelisms display a peculiar feature of ancient Hebrew poetry, and are frequent in the poetical parts of the Old Testament. Vide Lowth de S. P. Heb.

46. § XXX. Infinitives are often used as the Latin gerunds, being preceded by ב, כ, ל, or מ, and sometimes even when not preceded by those particles, especially if the infinitive ends in ת. Such verbs are to be rendered into English by verbal nouns in *ing*, as Psalm iv. 4. בְּקָרְאִי "in

Instances of this, or of the following case rarely occur.

41. ——— ו Does not convert a past tense at the beginning of a sentence,* as Ezek. xxxvii. 7. וְנִבֵּאתִי "then I prophesied." See Psalm cxxxvi. 15.

42. § XXVI. The future is sometimes used in Hebrew to denote a relatively past time, *i. e.* a time past in relation to the general time of the narrative, though future in relation to the particular action of which the preceding verb speaks, (see Psalm vi. 7.) Many such forms may be rendered by the English subjunctive mood. The future is often used with a degree of latitude, when frequency, duty, power, or permission is implied, as Psalm x. 8. "he will sit," *i. e.* "he is accustomed to sit."

Some instances of the use of tenses occur, which cannot be easily reduced to any rule. As such irregularities are most frequently met with in the poetical parts of scripture, perhaps they should be considered as poetical licences.

43. § XXVII. Between a noun and a participle the auxiliary verb *to be* is generally understood, as רַבִּים אֹמְרִים "many *(are)* saying:"

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* This rule does not appear in the tract whence the preceding ones are extracted, but was communicated by its venerable author a short time before his death.

in the same sentence by another future without a prefixed ו, none of the prefixed vaus are conversive, *e. g.* Psal. vii. 6. יִרְדֹּף וְיַשֵּׂג וְיִרְמֹס. Here are three futures, two of which have prefixed vaus; but the first in the sentence being without ו, the two prefixed vaus lose their conversive power, and the verbs are to be translated in the future, "Shall (or may) pursue, and shall (or may) overtake, and shall (or may) trample."

38. § XXIII. *Past tenses.* When one or more past tenses, having prefixed vaus, are preceded *in the same sentence* by another past tense without a prefixed ו, none of the vaus are conversive, *e. g.* Psalm xxxiv. 11. רָשׁוּ וְרָעֵבוּ. Here are two past tenses, the latter of which has a prefixed ו; but it being preceded in the same sentence by another past without one, the ו is not conversive, and we render, "they have lacked and have hungered."

39. § XXIV. *Futures with imperatives or particles.* Should a verb in the imperative mood, or the particle הַ, מָה, or מִי, precede one or more future tenses having prefixed vaus, the vaus are not conversive, *e. g.* Psalm ii. 8. שְׁאַל וְאֶתְּנָה, "ask thou, and I will give." But a past tense in these circumstances is converted.

40. § XXV. ו Prefixed to a past tense does not convert it when preceded in the same sentence by a converted future. See Psalm xlix. 9.

the late Granville Sharp, in a "Letter to a learned Friend." The discovery of them is commonly attributed to Mr. Sharp, who, doubtless, drew them up from his own researches into the Hebrew scriptures; but they were well understood and fully stated by a preceding eminent grammarian. (Vid. Instit. ad Fund. Ling. Heb. a N. G. Schroeder, p. 335—344, and 430—435.)

GENERAL RULE.

36. When the conjunction ו *and*, &c. (See chap. IV. rule v.) is prefixed to a verb in the imperative or the infinitive mood, or to a participle, it has no effect upon the sense; but when prefixed to a verb in the past or in the future tense ו has a conversive power, that is, it changes the sense of a past into a future, or of a future into a past, thus Psalm vii. 5. אֶחַלְצָה is a future tense, "I will spoil;" but having ו prefixed, וְאֶחַלְצָה it is to be rendered "and," or "or I have spoiled."

α ו When conversive of a past tense usually throws the accent from the penultimate of the first and second person singular to the last syllable.

β ו Conversive of a future tense generally takes (ֵ), and is mostly followed by double dagesh, except the next letter to it is ר or a guttural. It often throws the accent from the last syllable to the penultimate, and shortens the last vowel.

Exceptions from the General Rule.

37. § XXII. *Futures.* When one or more future tenses, having prefixed vaus, are preceded

§ XX. Some nouns are used in a manner peculiar to the Hebrew, *e. g.*

בֵּן *A son,* as בְּנֵי חַיִל 'sons of valour,' *i. e.* brave men; בֶּן־גָּרְנִי 'son of my floor,' *i. e.* grain thrashed out; בְּנֵי רֶשֶׁף 'sons of the burning coal,' *i. e.* sparks; בֶּן קֶשֶׁת 'son of a bow,' *i. e.* an arrow; בֶּן מָוֶת 'son of death,' *i. e.* deserving death.

בַּעַל *Master, lord, or possessor,* as בַּעַל שֵׂעָר 'lord of hair,' *i. e.* a hairy man; בַּעַל נֶפֶשׁ 'possessor of appetite,' *i. e.* a glutton; בַּעֲלֵי בְרִית 'possessors of a covenant,' *i. e.* confederates.

יָד *A hand,* often denotes power, means, &c. as יַד כֶּלֶב 'the hand (*i. e.* the power) of the dog,' comp. Exod. ix. 35. and xxxv. 29. Also as being the emblem of power it is used to denote a monument or trophy, as 1 Sam. xv. 12. 2 Sam. xviii. 18.

עַפְעַפֵּי־שָׁחַר 'eyelids of the morning,' *i. e.* the dawn of day.

אִישׁ and אֱנוֹשׁ *A man,* אִישׁ שִׂפְתַיִם 'a man of lips,' *i. e.* full of talk; אַנְשֵׁי מִקְנֶה 'men of cattle,' *i. e.* conversant with cattle.

אִישׁוֹן בַּת־עָיִן 'The pupil, the daughter of the eye,' *i. e.* the most tender part of it.

Demonstrative pronouns are sometimes repeated, as "then said זֶה בְּכֹה this in this (manner) וְזֶה and that said בְּכֹה in that (manner)."

§ XXI. The following rules relating to vau conversive, are an abstract of those stated by

day,' מְעַט מְעַט 'little little,' *i. e.* 'gradually;'—*emphasis*, as קֹדֶשׁ הַקָּדָשִׁים 'holy of the holies,' *i. e.* 'most holy;' אֶרֶץ אֶרֶץ אֶרֶץ 'O earth! O earth! O earth!' When the noun is plural it indicates *multitude*, as גֵּבִים גֵּבִים 'ditches ditches,' *i. e.* 'many ditches:' with a conjunctive ו repetition denotes *diversity*, as לֵב וָלֵב 'a heart and a heart,' *i. e.* as it were 'two different hearts.'

§ XVIII. An ellipsis frequently occurs in Hebrew, as 2 Kings x. 10. 'There shall not fall (any thing) from the word of Jehovah,' see also Psalm cxviii. 5. An ellipsis is often observed when the nominative case, used absolutely like the ablative in Latin, begins a sentence, as הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ '(as touching) the words which thou hast heard. The relative אֲשֶׁר is often understood. (See Psalm ix. 7. and xv. 4.)

§ XIX. Words expressed in the former part of a sentence are sometimes understood again in the latter part of it, *e. g.* Psalm ii. 1.

"*Why* have the nations met together tumultuously,
"And *(why)* will the peoples meditate a vain thing."

This ellipsis is particularly observable with respect to negatives, *e. g.* Psalm lxxv. 6.

"*Not* should ye lift on high your horn,
"*(Nor)* should ye speak with a retorted neck."

§ XIII. Numbers having a plural termination are frequently joined to nouns singular, as חֲמֵשׁ מְאוֹת שָׁנָה literally "five hundreds of year." Numerals when in a singular form may either precede or follow their nouns, but when plural or dual always precede them.

§ XIV. Cardinals are sometimes used for ordinals, that is, one for first, two for second, &c.

§ XV. Cardinals repeated signify distributively, as שְׁנַיִם שְׁנַיִם 'two, two,' *i e.* by pairs. The termination תַּיִם added to cardinals of the feminine gender gives them a sense similar to that of the English *fold,* as אַרְבַּעְתַּיִם 'four fold,' or four times.

§ XVI. The signification of words is increased or lessened chiefly in the following ways: by repeating the article ה, as הָעִיר הַגְּדוֹלָה the city the great (one): by adding particles, as מִן or, מ more, also by יוֹתֵר more, or מְאֹד exceedingly, as צַדִּיק מְאֹד exceedingly righteous; by repeating the same word, or adding a synonimous one, as טוֹב טוֹב 'good good,' *i. e.* 'very good,' טוֹב מְאֹד מְאֹד 'good exceedingly exceedingly,' *i. e.* 'the best possible;' by the addition of a name of God many consider a superlative degree as being indicated. See Gen. xxiii. 6. and xxx. 8.

§ XVII. The repetition of a noun denotes *distribution,* as יוֹם יוֹם 'day day,' *i. e.* 'every

the verb and its nominative case occur, for which no satisfactory reason can be given. See Psalm xlii. 2. lxii. 4. 1 Chron. ii. 48.

§ IX. *Of numbers from three to ten.* The numbers one, two, three, &c. are termed cardinal: those from three to ten, when masculine, have a feminine termination, and when feminine a masculine one, thus בָּנִים { שְׁלֹשָׁה three sons, עֲשָׂרָה ten sons,

בָּנוֹת { שָׁלֹשׁ three daughters, עֶשֶׂר ten daughters.

§ X. *From ten to twenty* the numbers are formed by placing the less number before the decimal, the less number conforming to the rule in § IX. but the decimal regularly agreeing in gender with the substantive to which it refers, as שְׁלֹשָׁה עָשָׂר בָּנִים three ten (*i. e.* thirteen) sons, שָׁלֹשׁ עֶשְׂרֵה בָּנוֹת thirteen daughters.

§ XI. *Thirty, forty,* &c. By adding the termination יִם to the numbers from three to nine inclusive, they are made to signify ten times as many as the singular; such nouns are of both genders, thus שְׁלֹשִׁים בָּנִים thirty sons, תִּשְׁעִים בָּנוֹת ninety daughters.

§ XII. *Intermediates.* The numbers between twenty and thirty, thirty and forty, &c. are formed by means of the conjunction ו, thus שְׁלֹשָׁה וְעֶשְׂרִים בָּנִים three and twenty sons, שָׁלֹשׁ וּשְׁלֹשִׁים בָּנוֹת three and thirty daughters.

adjective may agree with either, but is usually put in the masculine gender.

§ V. An adjective or a participle, whose antecedent is in regimen, sometimes agrees with a noun which follows that in regimen, as קֶשֶׁת גִּבֹּרִים חִתִּים literally "the bow of the mighty ones have been broken."

§ VI. The pronouns אֲנִי, אַתָּה, I, thou, &c. are sometimes introduced before verbs for the sake of greater emphasis or distinction of persons, but they are generally omitted. When the third person singular past or future is without a preceding pronoun or other nominative expressed or understood, the verb is used in an impersonal or neutral sense, as Gen. xlviii. 1. "(One) told Joseph," or "It was told Joseph."

§ VII. Verbs, participles, and pronouns plural, are occasionally put with collective nouns singular, and with nouns or postfixed pronouns conveying a collective or an indefinite sense, as כָּל־הָאָרֶץ בּוֹכִים all the land (were) weeping, *i. e.* the men generally. "That the nations may know that אֱנוֹשׁ הֵמָּה man (are) they," *i. e.* "that they are men," Psal. ix. 21. See also Judges ix. 55.

§ VIII. A verb singular is sometimes joined to a noun plural, or to two or more nouns singular, to signify distributively, as בְּהֵמוֹת שָׂדֶה תְּעָרוֹג "the beasts of the field will cry," *i. e.* "each one will cry." Some other instances of disagreement in gender and number, between

§ I. The adjective usually follows its substantive, but in some instances it precedes the substantive. In such cases the verb "to be" is commonly supplied between, as טוֹב יְהוָה good (is) Jehovah; or else in a few instances the adjective is in regimen, as עֲשִׁירֵי עָם rich of people. כֹּל "all" ever precedes its substantive, and is joined to both genders and numbers.

§ II. A substantive is *often* used instead of an adjective, as אֶבֶן צֶדֶק a stone of justice, *i. e.* a just stone or weight. On the other hand, adjectives are sometimes, and participles frequently, used instead of substantives, as יוֹצֵר one forming, or a potter.

§ III. A noun has occasionally the form of regimen when it is not in regimen. This occurs most frequently when a particle intervenes, as חוֹסֵי בוֹ those sheltering in him; sometimes before אֲשֶׁר expressed or understood, as קִרְיַת חָנָה דָוִד [בָּהּ] [אֲשֶׁר] the city [in which] David dwelt; and in a few other instances rarely occurring. Also a noun in its absolute form is sometimes put for a noun in regimen.

§ IV. An adjective sometimes does not agree with its substantive; in such instances the word דָּבָר thing, is often understood, and the adjective may be said to agree therewith, as רָחוֹק מֵרְשָׁעִים יְשׁוּעָה a distant (thing) from the wicked (is) salvation. When two nouns of different genders have the same verb or adjective, that verb or

will usually find it pointed out, except where so evident as not to require that to be done; but where the connexion could not be satisfactorily discovered, the learner is not distracted with vague conjectures, but will find the radical or the derived sense stated without any remark.

It is necessary only to add, that some words occur in the analysis, in which the learner will find no letter distinguished in the text, or inserted above the line as radical. These are formed by a combination of prefixed servile letters and pronominal postfixes, as בִּי *in me*, מִמֶּנּוּ *from us*, &c. To find the roots of such words by means of a lexicon, might be attempted by the learner, but in vain. The figures and letters of reference will, however, direct him to those parts of the grammar which fully solve the manner of their composition, and inform him whence they are derived.

CHAP. X.

OF SYNTAX.

THE Hebrew Syntax being very similar to that of the English language, it is thought sufficient to mention those rules merely in which they disagree.

example will illustrate this remark. The radical sense of פָּקַד is, *he visited*,—the derived senses are, *he reviewed, he looked for, he charged*, &c. Now it is evident that the radical sense does here, as it were, run through all these derived senses, for one person cannot *review* another without *visiting* him; the same is also true with regard to the next sense, *he looked for*, and what is *to charge* but to command a person *to visit* something?

The connexion between the radical and the derived senses of a root is frequently, as in the preceding instance, very plain, and the tracing of it affords considerable entertainment to the mind and help to the memory. When it is considered that the Hebrew has ceased to be spoken for nearly two thousand years, and that the only authentic writings which we have in pure Hebrew, are contained in those parts of the Old Testament which are written in that language,* it will not appear surprising if, in some cases, the connexion between the radical and the derived senses is by us undiscoverable. Wherever this connexion could be satisfactorily traced, on the learner's first meeting with such word, he

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* The following parts of the Old Testament are written in Chaldee, Jer. x. 11. Dan. ii. 4. to the end of chap. vii. Ezra iv. 8. to chap. vi. 19. and chap. vii. 12. to 27. also Laban's words in Gen. xxxi. 47.

loses its ל, (see rule 30) and נָתַן he gave, which sometimes drops both its נs. נָכָה he smote, occasionally drops its first and last radical, (see rule 32).

All the pure Hebrew roots which occur in the Old Testament are, according to Leusden, 1867; and out of these 1184 are found in the Psalter, all of which are given in the ensuing pages:—so that any one who shall acquire a thorough knowledge of the 564 verses there analysed, will be acquainted with every root in the Psalter, and with nearly all those of frequent use in the whole Bible.* It is evident that the task of learning these 564 verses is no very formidable one, since if only two of them be studied every day the whole will be passed through in less than a year.

In the analysis, wherever the radical sense occurs in the translation, it is printed in italic letters, to distinguish it from the rest of the sentence; and when the radical sense does not occur in the translation, it is placed in italics immediately under the line in which the translation is contained.

A principle of which the Hebrew student should never lose sight is, that if various senses are ascribed to a root, yet they are all such as have a *connexion* with the radical sense. An

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* See Leusden's Address prefixed to his Hebrew Psalter.

Reject the serviles, and if three remain (a),
The radix of the word these three contain;
But if two letters only can be seen,
Put Nun (d) or Yod (e) before, or Vau between,
Or place He after (f), or the second double (b),
So may you find most roots with little trouble.

Examples. (a) הָרִשָּׁעִים Psal. i. 4. (b) כַּמֹּץ i. 4. (c) הִכִּיתָ iii. 8. (d) תִּדְּפֶנּוּ i. 4. (e) נוֹסְדוּ ii. 2. (f) יְהוּגּוּ and גּוֹיִם ii. 1. מִשָּׁתִי vi. 7.

These rules must, however, be understood with a degree of limitation arising from the circumstance, that some servile letters exist as such only in particular positions. To understand, therefore, when serviles occur as such, the student should add to the rules here given, a thorough acquaintance with the fourth chapter, and the regular signs of genders, numbers, and persons.

He will then be able at once to judge, whether it is likely that the letter in question is or is not radical in the word he may examine, according as he finds it to be prefixed, postfixed, or inserted. For instance, should the word have א in the middle, or at the end, he may conclude that it must be radical in that word, though in itself considered a servile; because א is found but in a very few and uncommon instances, formative in the middle or at the end of a word.

To the above rules the following are the most common exceptions:—לָקַח he took, which often

maining letters will then exhibit the root to be sought.

For the student's use, when he may read books in which the root is not distinguished in the manner just explained, concise rules for finding it are subjoined, and he will do well to familiarize their application, by an occasional reference to them, while passing through the subsequent pages.

Rules for finding the Root.

[In using Parkhurst's lexicon, and other unpointed ones:—

All servile letters* first exclude,
And then should three or two remain,
Always the three (a), and oft the two,
The sought for radix will contain.
But if beneath the two the root you cannot find (b),
Or, if the serviles gone, but one remain behind (c);
Before place Nun (d), or sometimes Yod (e),
And often postfix He (f),
And thus by means of some of these,
The root you'll mostly see.]

In using Buxtorf's Pagninus' and other lexicons with points, the following rules may be adopted:—

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* See Chap. IV. for a list of the serviles.

except quiescents and defectives in the second radical, (see chap. VIII. rule 34.)

With regard to such quiescents and defectives, it may be observed that antipunctists consider the proper root as consisting of the two permanent letters only; but punctists, taking into the root the omissible ו, or the doubled radical, represent the root as consisting of three letters. The former consider the past tense as presenting the root of quiescents in the second radical; but the latter adopt the infinitive, (which contains three letters,) as the radical form of such verbs. Some punctists, however, prefer considering the past tense even of such verbs, as presenting the root in a form, which, though existing in a few verbs, is obsolete in many.

On this principle antipunctists derive קוּם from קָם, and סָבַב from סַב. Punctists, on the contrary, say that קָם is derived from קוּם, (considering the past tense as if contracted from קָוַם, a form never used,) and סַב from סָבַב by contraction.

[We have adopted the method followed by punctists, which will generally serve as a sufficient guide to the antipunctist, if he only observes, when consulting unpointed lexicons, to reject, in most instances, the letter ו, (marked by us as radical) when it is the second radical, or to cast off the former of two when the second and third letters are the same, the two re-

CHAP. IX.

OF THE ROOT.

ALL those letters which do not compose a part of the root are printed, throughout the analysis, in hollow characters, and where any radical letter is omitted, such letter is put immediately over the place whence it has been dropped, thus Psalm i. 4. תִּדְּפֶנּוּ[30]. Here the ת prefixed, and the נּוּ postfixed, are evidently no part of the root, from the hollow character in which they are printed. The situation of נ indicates that it should be introduced before ד, and thus נָדַף, the root, is discovered with facility.

The manner in which the root should be pointed, is at the same time ascertained by the figure 30, which shews that it is a verb of the same class as נָבַשׁ, and should, therefore, like it, have (ָ) under the first radical, and (ַ) under the second. See chap. VIII. rule 30.

The letters which form the root of verbs usually express the third person singular masculine of the past tense in the conjugation kal, (see number 51 in the paradigm), because this word neither requires any servile letters to be affixed or inserted, nor drops nor changes any of its own. This remark applies to all verbs

doubling of the first and second letters implies some addition to it, or intenseness of action, as Psalm xlv. 3. יָפִיפִיתָ thou wast *exceedingly* fair.

Pluriliterals are found in most lexicons under the simple verbs whence they are derived. Nouns thus formed are, in many lexicons, inserted as distinct roots; in some they are placed at the end of all the simple roots under the letter to which they belong. Hottinger equally applies to them what he observes on the reduplication of verbs.

In conjugating, pluriliteral verbs are subject to the same rules as those verbs to which, by their composition, they bear affinity, *e. g.* גִּלְגֵּל thus constructed, displays no character of a defective verb, and is, therefore, conjugated like a verb regular, as גִּלְגֵּל 51, גִּלְגְּלָה 52, גִּלְגַּלְתָּ, גִּלְגַּלְתְּ 53, גִּלְגַּלָה 54, &c. But יָפְיָפָה, being derived from the root יָפָה, is conjugated in the usual manner of verbs having ה for their third radical, so that its second person singular masculine makes יָפִיפִיתָ, as above.

Observe that such verbs, according to the points, are either in piel or pual, and they thus double some of the letters, instead of taking double dagesh, according to the regular mode. It is not improbable that the ancient Hebrews doubled the second radical, or pronounced with a particular emphasis some letters of a word, in order to give energy to their sentiments, or to express some peculiar emotions of the speaker, and this very natural custom might lead to the formation and regular use of these conjugations in later times.

Hithpael.	Hophal.	Hiphil.	Reduplicate form.	Niphal.	Kal.
159	136	109	—(Pual 11 Piel 11)—	82	51
הִסְתּוֹבֵב	הוּסַב	הֵסֵב	סֹבֵב	נָסַב	סַב or סָבַב

[The reduplicate forms, as they are called, given under the piel and pual of these verbs, may be regarded by the antipunctist as merely another form of kal; and to indicate the propriety of their being attended to by him, they are not distinguished in the paradigm by parentheses, as those parts are which he is to pass over unnoticed.]

35 OF PLURILITERAL VERBS. These sometimes consist of four or five radical letters, being compounded of two distinct roots, as רִטְפַּשׁ, from רָטַף and פּוּשׁ; but they are more frequently formed from simple verbs, by doubling one or more of the radicals, and have usually the same or a similar meaning, thus from אָמַל is derived אִמְלַל, from גָּלַל or גַּל is formed גִּלְגֵּל, and from שָׁעָה, שִׁעֲשֵׁעַ.

Parkhurst considers the reduplication of a letter or letters, whether in a simple or a compounded word, as denoting a more intense action than it would otherwise indicate, but if this is the case in some instances, it is far from being universally so.

Hottinger remarks, that the reduplication of the middle and last radicals usually signifies a diminution of the primary idea; but that the

θ Quiescents in the second radical do, in the past tense of kal, take (ָ), but sometimes (ַ), and very rarely (ָֽ), in pointing the radical ו.

The manner of conjugating verbs quiescent in the second radical, is stated under 34 in the general paradigm, where the example is קוּם to rise, whence it appears that the past tenses are thus formed—

Hithpael.	Hophal.	Hiphil.	Reduplicate form.	Niphal.	Kal.
159	136	109	—(Pual ת Piel ת)—	82	51
הִתְקוֹמֵם	הוּקַם	הֵקִים	קוֹמֵם	נָקוּם	קָם

ˈ Verbs defective in the second radical are further distinguished from those which are quiescent by their taking ָֽ after the last radical in the second and first persons past of kal and hophal. They also preserve their reduplicate form in the participles of kal; and in the third persons past, they use both that and the contracted form, thus סָבַב or סַב 51. סָבְבוּ or סַבּוּ 55. ——(when the second radical is preserved they are pointed like regular verbs.)——

x If the second radical is dropped, a double dagesh is regularly inserted in the last when taking postfixes.

The manner of conjugating verbs defective in the second radical may be seen under 34 in the general paradigm, where the example is סָבַב he surrounded. The past tenses are thus formed—

δ The characteristic ה in hiphil is pointed with (ָ) in the third persons, which regularly changes in the first and second into (ֵ). The participial מ also takes (ָ) in the singular masculine, which changes into (ִ) in the feminine, and in the plural number.

ε In kal and hiphil the first letter of the futures, imperatives, and infinitives, takes (ֵ).

ζ Also sometimes these verbs agree in having (ָ) for the termination of the imperative hiphil, though this is strictly proper only to *defectives* in the second radical.

η *The principal differences between such verbs* lie in their past tenses and participles.

In hiphil verbs quiescent in the second radical sometimes drop their characteristic ה, except we prefer with Hottinger, Schultens, Robertson, &c. to consider such words as being from existing or obsolete verbs having י for the second radical, in which case we may regard them as the regular forms of kal. What seems to confirm this view of them is, that the omission is usually in the imperative and infinitive, and that only in about a dozen verbs, so that the form of these words perfectly coincides with the imperative and infinitive of kal, in which moods verbs with י for the second radical preserve that letter, being conjugated like those which have ו for the second radical. Observe that in hiphil the inserted י is often omitted; and in that case, the second and first persons singular of the past tense are thus formed, הֵקַמְתָּ, הֵקַמְתְּ, הֵקַמְתִּי, and those in the plural, הֵקַמְתֶּם, &c.

a letter, that the letter which denotes the more explicit and minute idea attached to a word, is of greater influence than a letter forming the part which expresses a more general idea. Hence a servile, indicating a special modification of the general idea of a word, often excludes the same letter radical, thus for אֶאֱמַר I will say, we meet with אָמַר, one א only being retained: and agreeably to this principle we say, that the characteristic of a particular tense or mood, excludes the characteristic of the conjugation, as in the future of niphal, &c.

34 Of verbs quiescent and verbs defective in the second radical.

These agree in the following particulars.

When the first and third radicals of a quiescent and of a defective verb are the same, their meaning is often similar, as דִּוּם to be *still*, דָּמַם he was *still*. Both kinds usually take ֫ after the last radical in the first and second persons past of niphal and hiphil. In hophal they take ֫ before the first radical.

α Whenever ֫ is added after the last radical, the succeeding single dagesh common to the postfixes ֫, &c. is excluded. (See chap. XI. π.)

β The ֫ which is prefixed in the third person past tense of niphal, becomes ֫ in the second and first persons.

γ In piel and hithpael (instead of the characteristic double dagesh) ֫ is assumed after the first radical.

ϰ Before בָּהּ the א is usually pointed (ָ), and when by analogy two (ָ) would meet, they are contracted into (ָ). See chap. XI. ε.

λ Single dagesh is always excluded from the postfixes of verbs quiescent ending in א or ה. See chap. XI. π.

The manner of conjugating a verb quiescent, ending in א, may be seen in the general paradigm where the example is מָצָא he found, whence it appears that the past tenses are thus formed:—

—(Hithpael.	Hophal.	Hiphil.	Pual.	Piel.	Niphal.	Kal.)—
159	136	109	П	П	82	51
—(הִתְמַצָּא	הָמְצָא	הִמְצִיא	מְצָא	מִצָּא	נִמְצָא	מָצָא)—

32 Some verbs are doubly irregular. Verbs with ה for their last, and י or נ for their first radical, are of this description, such forms being subject alike to the rules affecting quiescents or defectives in the third radical, and quiescents or defectives in the first radical, the י or נ being omitted or changed by rule 29 or 30, and the ה by rule 31, as יַךְ he shall smite, from נָכָה he smote. נָתַן he gave, is doubly irregular, having its first and last radicals defective, as תֵּת infinitive kal. In the future נָתַן makes יִתֵּן 59, תִּתֵּן 60, &c.

The punctist will observe that (ָ) is here substituted for (ַ). See general paradigm 59 under נָגַשׁ. Under this class may be ranked בּוֹא to come, as having two quiescents, יָצָא he went, having a quiescent, and a defective letter, with others of a similar kind.

33 When א, נ, or ת radical is preceded or followed by the same letter servile, the servile excludes the radical, according to this common principle in Hebrew, for the omission of

α (1.) Verbs quiescent in the third radical regularly terminate the third person singular of past tenses in (ָ). (2.) When taking postfixes they exclude both the last radical and its regular point.

β All the futures and participles (except paul, which ends in וֹת) usually end in (ִי).

γ The imperatives end in (ֶי), contrary to their usual formation from the infinitive, which latter ends in ֹות, or וּת, more rarely in ֵת.

δ When ה is dropped, (which is mostly done in the future) these verbs often end with two successive (ִי), especially verbs having one of the letters בְּגַד כְּפַת for their second radical.

ε (1.) Most other verbs dropping ה end in (ֶי), or, on account of ר, or a guttural, in (ַי). (2.) Observe that verbs quiescent in the third radical, when dropping it in kal, and having a prefix, mostly assume (ֶי) under the first letter, as יֵדַע.

ζ In the future niphal הָ when dropped causes no change in the other points: but

η In the future and imperative hiphil, when ה final is dropped, the word is usually pointed (ֵי), as הֵרֵב, for הַרְבֵּה, or, on account of a guttural, (ַי).

θ Here we may notice verbs having א for the third radical. These do not drop or change א, but are termed quiescent, because that letter, though remaining, has no specific consonantal sound *in any case*, in which peculiarity it differs from every other letter.

Such verbs are in punctuation analogous to those which have ה for their third radical. The following observations shew wherein they differ. א radical is never dropped, and such verbs are perfectly regular in their letters. א is pointed (ָ) throughout the past and future of kal, in the third person singular past of niphal, and in the past and future of pual and hophal. א assumes (ֶי) in piel, hiphil, and hithpael.

ι A few end in (ֶי) in their radical form, which point they preserve throughout the past tense kal, as יָרֵא. Sometimes their infinitives end in וּת or ת.

But if the middle radical is a guttural, the נ is usually preserved. The manner of conjugating a verb defective in the first radical may be seen by referring to 30 in the general paradigm, where the example is נָגַשׁ he approached, the past tenses of which are thus formed—

Hithpael.	Hophal.	Hiphil.	—(Pual.	Piel.)—	Niphal.	Kal.
159	136	109	П	П	82	51
הִתְנַגֵּשׁ	הֻגַּשׁ	הִגִּישׁ	—(נֻגַּשׁ	נִגַּשׁ)—	נִגַּשׁ	נָגַשׁ

Observe that לָקַח he took, in the infinitive mood follows the form of defectives in the first radical, and like them often drops its first radical.

31 OF VERBS QUIESCENT IN THE THIRD RADICAL. Verbs with ה for their last radical often drop it, or change it into י, and before ה servile into ת. Also in the infinitive they change ה into וֹת when it has a prefixed servile. The manner of conjugating a verb quiescent in the third radical is stated under 31 in the general paradigm, where the example is גָּלָה he revealed, whence it appears that the past tenses are thus formed—

Hithpael.	Hophal.	Hiphil.	—(Pual.	Piel.)—	Niphal.	Kal.
159	136	109	П	П	82	51
הִתְגַּלָּה	הָגְלָה	הִגְלָה	—(גֻּלָּה	גִּלָּה)—	נִגְלָה	גָּלָה

Observe that the verbs הָיָה, and חָיָה usually form their futures יִהְיֶה, תִּהְיֶה, תִּהְיִי, תִּהְיוּ, אֶהְיֶה, &c.

referring to 29 in the general paradigm. There the example is יָשַׁב he sat, which in the past tenses runs thus—

Hithpael.	Hophal.	Hiphil.	—(Pual.	Piel).—	Niphal	Kal.
159	136	109	п	п	82	51
הִתְיַשֵּׁב	הוּשַׁב	הוֹשִׁיב	—יֻשַּׁב	יִשֵּׁב—	נוֹשַׁב	יָשַׁב

ב The termination of such verbs, like those which are regular, is usually in (ַ), but a few end in (ֶ) or (ִ), which point they mostly preserve in the past tense kal, except in the third person plural, thus וְכָל 51, makes וְכָלְתָּ 53, וְכָלוּ 55, &c. But

ב A prefixed or a postfixed servile usually changes the (ְ) into (ֲ) chataph.

ג In the future kal the prefixed formative, is generally pointed (ֶ), and the radical ו dropped.

ד The infinitive kal of verbs quiescent and defective, in the first radical, alike ends in תֶ֫, but if the last radical is a guttural, in תַ֫.

ה These verbs אָמַר, אָבָה, אָבַד, אָכַל, and אָפָה, always (also אָהַב, אָחַז, and אָסַף, sometimes), have their first radical pointed with cholem in the future tense of kal.

30 Of verbs defective in the first radical.

Verbs with נ for their first radical drop it in the future, imperative, and infinitive of kal, (to which last they postfix תֶּ֫) also in the past tense of niphal, and throughout hiphil and hophal.

This deficiency is regularly supplied by double dagesh in the second radical.

Defectives in the third radical **are the few whose roots end in ו or ת.**

The antipunctist needs not to pay particular attention to the distinction between quiescents and defectives, as to him it is of little importance.

The punctist should, however, notice it particularly, because defectives, when they drop a letter, take double dagesh by way of compensation, which quiescents do not. Observe that one of the letters אהוי must be radical in a word to constitute it a quiescent.

It has not been thought necessary to give examples of every kind of quiescent and defective verbs; but a number of these will be stated sufficient to introduce the student to a knowledge of the whole.

Third Class, Puriliteral Verbs. These are such as contain more than three radical letters.

29 Of verbs quiescent in the first radical.

Verbs with א for their first radical, often drop it in the future, imperative, and infinitive of kal, to which last they postfix תֶּ. In niphal and hiphil the א is changed into ה,——(which is pointed in hophal הָ)——but the ה is sometimes omitted. In the following verbs the י becomes ו in hithpael יָדָה, יָדַע, יָכַח, and יָסַר, thus יָדָה makes in hithpael הִתְוַדָּה.

The manner of conjugating a verb quiescent in the first radical may be seen by

regular verbs, and those which are defective in the second radical.

[9] Formative in hiphil is likewise often dropped.

Its regular substitute in this case is (ֵ), and the regular substitute of ה postfixed is (ֶה). Other changes, whether of letters or points, with which the learner may meet in some forms of verbs that more rarely occur, will become familiar to him with a little attention and practice in the language.

CHAP. VIII.

OF IRREGULAR VERBS.

THESE may be distributed into the three following classes.

First Class, VERBS QUIESCENT. Such are called *quiescent in the first radical* as have א for the first letter——(to which the punctist may add those which begin with א or ו.)——*Quiescents in the second radical* are such as have ו or י for the second letter——(also, according to the points, those whose second letter is א.)——*Quiescents in the third radical* are those whose root ends in a changeable ה——(and those having א, ו, or י, for the third radical.)——

Second Class, VERBS DEFECTIVE. Verbs *defective in the first radical* are those whose first letter is נ. *Defectives in the second radical* are such as have the second and last letters alike.

הִתְשַׁמֵּר, and הִסְתּוֹבֵב for הִתְסוֹבֵב. Also in those beginning with צ the ת is moreover changed into ט, as הִצְטַדֵּק for הִתְצַדֵּק.

28 The following remarks relate to the formative letters used in various parts of the general paradigm.

ה Postfixed, in forming 52, 83, 110, and 160, is changed into ת before a suffix. From the following it is sometimes dropped, 65, 67, and 72; 96, 98, and 103; 123, 125, and 130; 150, and 152; 173, 175, and 180.

י Postfixed is a few times dropped from 54, 85, and 112.

ם Postfixed is sometimes dropped before a suffix, from 56, 87, 114, and 164.

נ Postfixed in forming some persons of the past and future tenses is dropped before the suffix תּ, and in a few other instances.

נ Postfixed, in forming some persons of the future tense, is also sometimes dropped before a paragogic נ.

ה Prefixed in the infinitive of niphal and hiphil is often excluded by the prefix ב, כ, or ל. (Comp. chap. IV. rule h ג.)

ו Inserted before the last radical in the future tense, in the imperative, and in the infinitive mood of kal, is frequently omitted, and sometimes in the participle pa-ul.

ו Inserted after the first radical in the participle benoni kal is frequently dropped, both in

25 The passive of hiphil is hophal, (or the causative passive). It differs from hiphil by dropping the inserted ֹ.

Also by taking (ֹ) below its prefixed formative letters in all regular verbs.

It generally signifies to be caused to do, or to cause to be done, as 136 הָפְקַד he was caused to visit. The numbers 136 to 158 point out this conjugation in the general paradigm.

26 The last conjugation which we shall mention* is termed hithpael, (or the reflective). Its characteristic is הִתְ before the first radical. Hithpael generally signifies reflected action, as 159 הִתְפַּקֵּד he hath visited himself. Sometimes it denotes to pretend oneself to be what is indicated by the root, and at others it is used in a passive sense. It prefixes הִ to the past tense, to the imperative, and infinitive moods.

Like piel it admits throughout a double dagesh, in the second radical.

The numbers 159 to 185 direct to this conjugation in the general paradigm.

27 In hithpael verbs beginning with שׁ or ס have the formative ת transposed, thus הִשְׁתַּמֵּר for

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* Some punctists consider slight variations in punctuation, as forming several more distinct conjugations or forms of the verb, *e. g.* huthpaal, hithpoel, &c. Vid. Schultens. Instit.

tenses, usually of the same meaning with kal and its passive niphal, only it is regarded as being more emphatical as פָּקַד he visited diligently, attentively, &c. But observe that verbs which in kal are intransitive, are mostly transitive in piel, as they also are in hiphil, hence הָלַךְ he walked, piel הִלֵּךְ he caused to walk. Its participles are nearly allied in signification to those of hiphil and hophal.

Observe that this conjugation, which is to be learned only by those who follow the points, is distinguished in the general paradigm, by a Greek capital P (Π). Hence, when any verb occurs in the analysis, with a figure referring to some part of another conjugation, but having also a Π, the punctist is to consider it as in the corresponding part of piel or pual. Since the latter takes (ֵ) under the first radical, it is thereby easily distinguished from the former.

24 The conjugation next to be considered is called hiphil, (or the causative active), its chief characteristics are הִ prefixed, and ָ. inserted before the last radical, but the characteristic ָ is often omitted.

Verbs whose first radical is a guttural take (ַ) under it, and the characteristic הִ then takes (ַ). In the infinitive such verbs take (ַת ַ) to distinguish it from the past tense, as עָמַד, hiphil past tense הֶעֱמִיד, and infinitive הַעֲמִיד. See chap. XI. *μ*.

Hiphil generally signifies to cause, make, or permit to do, as 109 הִפְקִיד he hath caused to visit. It sometimes denotes the declaring of a thing to be what is indicated by the root, as הִצְדִּיק he declared to be just. The numbers 109 to 135 point out this conjugation in the general paradigm.

23 The passive of kal is niphal,* (or the simple passive). It prefixes נִ to the past tense.

The characteristic of its future is a double dagesh in the first radical, which in regular verbs is pointed (ˈ).

It generally signifies *to be done*, as 82 נִפְקַד he hath been visited, or he was visited. The student will here do well to turn to the general paradigm, and to conjugate niphal in the manner just explained in treating of kal. The numbers through which he will have to pass are 82 to 108.

ת Punctists have introduced another conjugation, which, (except in verbs quiescent, or defective in the second radical) is to be distinguished only by its points. It is called piel, and its passive pual. A double dagesh in the second radical is its characteristic, as פִּקֵּד from פָּקַד, הִלֵּךְ from הָלַךְ, &c. Its future is further distinguished by its having (ִ), or compound (ֲ), under the prefixed formative letters. Sometimes the dagesh is omitted, in which case (וְ) is inserted after the first radical, as in verbs either defective or quiescent in the second radical, as piel, קוֹמֵם (which form is called poel), pual קוֹמַם (which is termed poal). The form of poal is generally adopted by verbs having ר or a guttural for their second radical, as בֹּרַךְ he was blessed. The conjugation piel, with its passive pual, is, in the past and future

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* The old example of a Hebrew verb was פָּעַל he did work, whence are taken the names of the different conjugations, the first word in each being pronounced according to the points, *e. g.* נִפְעַל niphal,——(פִּעֵל piel, פֻּעַל pual)—— הִפְעִיל hiphil, הָפְעַל hophal, הִתְפַּעֵל hithpael.

PARTICIPLE BENONI.

Sing.	פּוֹקֵד	74	(He) visiting.
	פּוֹקֶדֶת or פּוֹקְדָה	75	(She) visiting.
Plur.	פּוֹקְדִים	76	(They) visiting, *mas.*
	פּוֹקְדוֹת	77	(They) visiting, *fem.*

Observe that ן inserted after the first radical is often omitted.

PARTICIPLE PAUL.

Sing.	פָּקוּד	78	(He) visited.
	פְּקוּדָה	79	(She) visited.
Plur.	פְּקוּדִים	80	(They) visited, *mas.*
	פְּקוּדוֹת	81	(They) visited, *fem.*

Observe that the ו formative inserted after the second radical is often omitted.

The point (ּ) then most commonly takes its place.

The learner will perceive that instead of the distinct words *he, she, thou, I, they, ye, we,* used to denote the persons in conjugating English verbs, the Hebrew generally prefixes or postfixes letters, most of which may be traced to pronouns of the same person and number. Thus the ה in 52 may be referred to הִוא she, the ת in 53 to אַתָּה thou, &c. compare chap. VI, rule 18, 13, &c.

INDICATIVE MOOD. FUTURE TENSE.

Singular.

יִפְקֹוד 59 He shall visit, will visit, may, can visit, &c.

תִּפְקֹוד 60 She shall visit.

תִּפְקֹוד 61 Thou shalt visit, *mas.*

תִּפְקְדִי 62 Thou shalt visit, *fem.*

אֶפְקֹוד 63 I shall visit.

Plural.

יִפְקְדוּ 64 They shall visit, *mas.*

תִּפְקֹודְנָה 65 They shall visit, *fem.*

תִּפְקְדוּ 66 Ye shall visit, *mas.*

תִּפְקֹודְנָה 67 Ye shall visit, *fem.*

נִפְקֹוד 68 We shall visit.

IMPERATIVE MOOD.

Singular.

פְּקֹוד 69 Visit thou, or do thou visit, *mas.*

פִּקְדִי 70 Visit thou, or do thou visit, *fem.*

Plural.

פִּקְדוּ 71 Visit ye, or do ye visit, *mas.*

פְּקֹודְנָה 72 Visit ye, or do ye visit, *fem.*

INFINITIVE MOOD.

לִפְקֹוד 73 To visit.

Observe that ו inserted before the last radical in the future, imperative, and infinitive, is frequently dropped, as יִפְקֹד, &c. (See page 56.)

Kal is generally active, or signifies simply to do the action, or to be in the state denoted by the root; but, as in Latin, some verbs which have an active form, have a passive signification, so in Hebrew, verbs in kal sometimes have a passive sense, and, on the other hand, sometimes verbs in niphal have an active or a neutral signification, as נוֹסָדוּ they have taken counsel.

The following example is selected from the general paradigm, the number placed before each word is the same here as there, and a careful comparison of both should be made.

פָּקַד *He hath visited.*

CONJUGATION KAL OR SIMPLE ACTIVE.

INDICATIVE MOOD, PAST TENSE.

Singular.

פָּקַד	51	He hath visited, he visited, did visit, or had visited.
פָּקְדָה	52	She hath visited.
פָּקַדְתָּ	53	Thou hast visited, *mas.*
פָּקַדְתְּ	53	Thou hast visited, *fem.*
פָּקַדְתִּי	54	I have visited.

Plural.

פָּקְדוּ	55	They have visited.
פְּקַדְתֶּם	56	Ye have visited, *mas.*
פְּקַדְתֶּן	57	Ye have visited, *fem.*
פָּקַדְנוּ	58	We have visited.

as postfixed formatives, also in consequence of the manner in which the prefixes are pointed.

To elucidate this subject, observe that א is regularly pointed (ֱ) when prefixed to the futures in kal, niphal, and hithpael, and the other prefixes, take (ַ) in those conjugations,—that א prefixed takes (ֲ) in piel and pual, and that the other prefixes of the future, as well as the participial מ then take (ִ).

The prefixed formatives of hiphil, throughout the future, imperative, infinitive, and participle, take (ֶ), and those of hophal take (ֻ) chataph throughout the whole.

The conjugations,* or different forms assumed by a verb, are as follows, the order of reading being from right to left.

Hithpael.	Hophal.	Hiphil.	—(Pual.	Piel.)—	Niphal.	Kal.
159	136	109	ח	ח	82	51
הִתְפַּקֵּד	הָפְקַד	הִפְקִיד	—(פֻּקַּד	פִּקֵּד)—	נִפְקַד	פָּקַד

22 The first conjugation is called kal, (or the simple) from קַל *light*, because it is less burdened with servile letters than the other conjugations.

Its regular points are (ָ ַ) under the first and second radicals, rarely (ָ ֹ). In a few instances cholem is assumed before the last radical, as קָטֹן. Verbs of this last description, as well as a few others, are intransitive.

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* The term conjugation is commonly used in Hebrew Grammars to indicate different forms of the same verb, a great departure from its original application; but this use of it is discarded by Schultens, Robertson, &c. who justly remark, that, *strictly speaking*, there is but one conjugation in Hebrew.

CHAP. VII.

OF REGULAR VERBS.

IN Hebrew verbs have three moods, the indicative, imperative, and infinitive; two tenses, the preter or past, (which includes all past time, and which may be rendered, *he hath, did, had,* &c.) and the future, (which includes all future time, and which may be rendered, *he shall, will, may, can, might, could, would, should,* &c.) Present time is usually expressed by the participle benoni, (See 74 in the paradigm) as אֲנִי פוֹקֵד I (am) visiting, *i. e.* I visit: also sometimes the past tense, and more rarely the future, seem to be used to indicate a present time.

The learner will do well to keep the following observations in mind, when consulting the general paradigm, as they tend to facilitate his progress in the knowledge of Hebrew verbs. Though the past tense is usually considered as the root, (See chap. IX.) yet, from the infinitive, and not from this, most of the moods, &c. are derived. The infinitive forms the basis of all the moods, tenses, and participles of the respective conjugations, except the past tenses and participles of kal and niphal, and the punctuation proceeds upon this principle:—thus the imperative is formed from the infinitive,—then the future from the imperative, by adopting its terminations, and adding its own characteristic prefixes.

The formation of past tenses is very simple and plain; but that of futures not equally so, on account of their having prefixed as well

Demonstratives. Sing. Mas. זֶה, לָזֶה, or הַלָּזֶה *this* or *that* (man).

Fem. זֹאת, זוֹ, זֶה, or הַלָּזוֹ *this* or *that* (woman).

Common זוּ, or הַלָּזוּ *this* or *that* (man or woman).

Plural common אֵל, הָאֵל, אֵלֶּה *these* or *those* (men or women).

Demonstratives are sometimes used as relatives, as Psalm x. 2. זוּ *which.*

Relative. אֲשֶׁר (from אָשַׁר he proceeded) *who, whose, which, what, that,* is of both genders and numbers, and of all persons. From it is derived the prefix שׁ. See chap. IV. rule s.

Interrogatives. מִי *who? which? what?* is used when persons are referred to; but when things are spoken of מָה,——(or מָה pointed with (ֶ) which is frequently changed, especially before maccaph, into (ַ), as מַה)——*how, which, what,* is adopted. These interrogatives, placed after a substantive, cause it to be in regimen, as נִשְׁמַת מִי "the spirit of whom?" Job xxvi. 4. Sometimes they are used in the sense of *whosoever* and *whatsoever,* as Prov. ix. 4.

19 הֵם or הֵמָּה they, אוֹתָם or אֶתְהֶם them. Whence are postfixed—

Plural masc. THEM, THEIR, THEMSELVES.

α ם־ After nouns and verbs in general.

β ימ־ After second persons singular feminine past, (as rule 11. η.)

γ יו־ After futures and imperatives.

δ ־ם (for ־ם), when the accent is on the penultimate.

ε מוֹ is frequently put for ם or הֶם in poetry, thus אֱלֵימוֹ, for אֲלֵיהֶם, in such cases the ו is paragogic, (See chap. X. sect. xlvii.)

ζ הֶם־ After verbs and singular nouns.

η יו־ After nouns and participles plural.

20 הֵן or הֵנָּה they, אוֹתָן or אֶתְהֶן them. Whence are postfixed—

Plural fem. THEM, THEIR, THEMSELVES.

α ן־ After nouns and verbs in general.

β ית־ After second persons sing. fem. past, as rule 11. η.

γ יו־ After futures and imperatives.

δ הֶן־ After verbs and singular nouns.

ε יו־ After plural nouns.

The learner will observe on comparing rule 15 α, β, 16 α, ε, 19 ζ, η, and 20 δ, ε, that הֶם־, בֶּן־, הֶם־, and הֶן־ are subject to the same rules.

21 The personal pronouns stated above, are those which demand the principal attention of the student. The following are added as being of frequent occurrence.

16 אַתֶּן or אַתֶּנָה ye, אֶתְכֶן you, (objective).
Whence is postfixed—

Plural fem. YOU, YOUR, YOURSELVES.

α כֶן־ After verbs and nouns singular.

β ־כֶן After plural nouns.

THIRD PERSON.

17 הוּא he, אוֹתוֹ him. Whence are postfixed—

Singular masc. HIM, HIS, HIMSELF

α ־וֹ After verbs and singular nouns.

β ־ָו After plural nouns, as מְלָכָיו his kings.

γ ־הוּ After past tenses masculine.

δ ־ֹו After the third person feminine past tense.

ε ־ְו After the second person feminine with an intervening ל, (See rule 11. *n*.)

ζ ־ֵו After other parts of the verb. Also after some nouns ending in ה radical, which it excludes, as רֵעֵהוּ, from רֵעֶה.

η ־נּוּ, which is contracted from ־ֵנְהוּ, is often postfixed to all parts of a verb except the past tense, but especially to futures; and sometimes it is joined to particles, as מִמֶּנּוּ from him.

18 הִיא she, אוֹתָהּ her. Whence are postfixed—

Singular fem. HER, HERSELF

α ־הּ After verbs and singular nouns, but the mappik is sometimes omitted.

β ־ָהּ or ־ֶהָ After nouns plural, (as מְלָכֶיהָ her kings) and futures of verbs.

γ ־ָהּ After the second person singular feminine past, with an intervening ל, (See rule 11. *n*.)

δ ־נָּה (See rule 17. *n*.) is postfixed to futures, and sometimes to all other parts of the verb, except to the past tense; also to nouns and particles, as מִמֶּנָּה from her.

12 אֲנִי or אֲנֹכִי we, אוֹתָנוּ us. Whence is postfixed—

Plural common US, OUR.

α נוּ After past tenses masculine.

β ינוּ After past tenses feminine, but the second person singular inserts י, as in rule 11. η.

γ ינוּ After other parts of verbs.

δ ינוּ or ינוּ After nouns—the latter is more usually assumed when having prefixes.

SECOND PERSON.

13 אַתָּה thou, אוֹתְךָ thee. Whence is postfixed—

Singular masc. THEE, THY, THYSELF

α ךָ After verbs, nouns singular, and prefixes.

β ךָ ךָ or ךָ After nouns plural.

14 אַתְּ thou, אוֹתָךְ thee. Whence are postfixed—

Singular fem. THEE, THY, THYSELF

α ךְ After verbs, singular nouns, and prefixes.

β ךְ After nouns plural, as מְלָכַיִךְ thy kings.

γ כִי After nouns.

15 אַתֶּם you, אֶתְכֶם you, (objective). Whence is postfixed—

Plural masc. YOU, YOUR, YOURSELVES.

α כֶם After verbs and nouns singular.

β כֶם After plural nouns.

ye, he, they; but instead of the whole word a part only is by the Hebrews often affixed to nouns, verbs, particles, &c. as will be perceived by the following list of them.

FIRST PERSON.

I אֲנִי or אָנֹכִי I, אוֹתִי me. Whence are postfixed—

Singular common

ME, MY, MINE.

- α ִי After singular nouns and infinitives.
- β ַי After plurals, and some prepositions, as עָלַי.
- γ ֶי or ֵי Usually after nouns.
- δ ִי Sometimes thus pointed on account of prefixed letters.
- ε ַי Is assumed after past tenses masculine.
- ζ ָי After third persons feminine of past tenses, when the feminine ה changes into ת, (See rule 28. chap. VII.)
- η ֵנִי with an intervening נ is postfixed to second persons feminine; but sometimes the נ is omitted,——(and its point only is preserved, as רִמִּיתִנִי *thou,* fem. *hast deceived me,* 1 Sam. xix. 17.)——
- θ נִי is mostly assumed by other parts of the verb.

Observe of all the postfixes, that when a vowel ends the word to which they are joined, they have no distinguishing vowels to precede them, as stated above; thus, נִי postfixed, becomes פְּקָדוֹנִי. The small perpendicular stroke put with them shews the place of the accent.

β Nouns ending in יָה or וָה in the singular, retain their regular termination in both numbers when in regimen.

Nouns adjective and participles admit of gender and number like nouns substantive, as גָּדוֹל great, feminine גְּדוֹלָה, plural masculine גְּדוֹלִים, feminine גְּדוֹלוֹת.

The changes of their points are like those of substantives.

The learner will observe, that all the common and more frequent changes of the points are noticed in this chapter. The principal difficulties arise from guttural letters, which always exclude (:) and dagesh from themselves, and influence the punctuation more or less of the preceding and succeeding letters.

Under Chapter XI. will be found concise and general rules, which will remove these and other difficulties. To prevent confounding the more common with the more rare and irregular changes, and to avoid perplexing the learner by a multiplicity of rules, we have stated all those, and those only, which were considered necessary to the proper knowledge of the principles of Hebrew punctuation, noticing the more rare and irregular changes as they occur in the analysis.

CHAP. VI.

OF PRONOUNS.

THE Hebrew has distinct words for personal pronouns, as the English ones *I, we, thou,*

formed מְלָכִית, which, with postfixes, change the latter (ִי) into (ִ), and sometimes the former into (ֶ).

μ The regular termination with postfixes is תֵ֫. When in regimen with another noun, the regular termination is תַ֫, (as stated above, rule ϰ.) but sometimes (ֵ) is assumed instead of (ַ).

9 Nouns masculine plural in regimen drop their ם, as מְלָכִים kings, מַלְכֵי אֶרֶץ kings of the earth, מַלְכֵיהֶם their kings. So nouns feminine in וֹת when in regimen drop their ם. Observe that when the pronominal postfix ־ָי (See chap. VI. rule 11.) follows a noun masculine plural, we do not read ־ָיַ מלכ my kings, but the plural ־ָי is excluded by the pronominal ־ָי, and we read מְלָכַי my kings, (comp. chap. VIII. rule 33.)

α ־ֵי is regularly changed into ־ֲי, and (conformably to the rules for nouns changing from singular to plural,) (ֵ) and (ֲ) in the penultimate become (ִ), and as two (ִ) would thus often meet at the beginning of a word, the former must be changed into (ַ) or (ָ), as מַלְכַי from מְלָכִים, דִּבְרַי from דִּבְרֵי.

β Duals are subject to similar rules with plurals.

γ (ֵ) penultimate is retained before postfixes, except before הֶם, הֶן, כֶם, כֶן.

10 Nouns feminine plural in וֹת do not change these letters, but often postfix ־ָי when in regimen.

α They change (ֵ) and (ֲ), in the penultimate, into (ִ), as מַמְלְכוֹת in regimen becomes מַמְלִכוֹת. In their changes of points they conform to the rules already stated in this chapter under nouns masculine.

מוֹת מָוֶת, בַּיִת. A few nouns, mostly monosyllables, are more irregular in their punctuation, thus בֵּן a son, in construction becomes בֶּן or בְּן.

ε When in regimen with pronouns, observe that the changes of the penultimate are the same as with nouns stated above, (rule α) as דְּבָרוֹ דָּבָר.

ζ The following postfixes הֶם, הֶן, כֶּם, כֶן, cause the same changes in a noun, as if it were in regimen with another noun.

η (ֵ) final, or penultimate, regularly changes into (ֶ); but when two (ֵ) occur, the former usually becomes (ַ), or (ָ), and the latter (ֶ), as מַלְכֵי מַלְכֶךָ. This rule equally applies to particles having postfixed pronouns, (see chap. X. rule 48.) and to many nouns with two short syllables, thus פֶּשַׁע forms פִּשְׁעִי.

θ (ָ) in the last syllable remains with affixes, so likewise does (ַ) in words pointed (ַ ָ), whether the noun is masculine or feminine: but when (ַ) is not preceded by (ָ) it often becomes (ֶ).

ι Monosyllables, if not derived from defective verbs, do not usually change on account of affixes, except בֵּן and שֵׁם, which form בְּנוֹ and שְׁמוֹ. אֵת becomes אֶת, and when signifying *with* the (ַ) changes into (ָ) with a double dagesh, a form imitated by a few other words, thus אִתִּי with me, עֵת time, עִתִּי my time.

κ Nouns feminine singular ending in ה֫ servile, when in regimen, change ה֫ into ת֗, as נַחֲלָה an inheritance, נַחֲלַת שָׂדֶה an inheritance of a field, נַחֲלָתְךָ thy inheritance, or the inheritance of thee. Sometimes ת is dropped, as תְּבוּנָתָם for תְּבוּנָם.

λ Sometimes, before a noun, ה֫ is changed into ת֫, as well as ת֗. A few nouns when in regimen ends in (ָה), as from מִלְחָמָה is

noun or pronoun following, that in English the latter would be put in the possessive case, as מֶלֶךְ יִשְׂרָאֵל the king of Israel, מַלְכֵּךְ thy king, or the king of thee. Sometimes several words in succession are put in regimen, as יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם "the days of the years of the life of Abraham." Participles are put in regimen in the same manner as nouns, as דּוֹבְרֵי שֶׁקֶר those speaking a lie, or the speakers of a lie. Adjectives are rarely thus constructed, as עֲשִׁירֵי עָם rich, or abundant of people, (comp. chap. X. sect. I.)

Nouns masculine singular in regimen do not change any letter; but these monosyllables add a ֫, thus אָב a father, forms אֲבִי֫ father of; אָח forms אֲחִי֫; חֹם forms חֲמִי֫; פֶּה; the mouth, becomes פִּי֫ mouth of.

α Nouns masculine singular in regimen, with a noun, change (ָ) in the penultimate into (ֹ), as also (ֻ), when succeeded or preceded by (ָ), and the regular termination is (ֶ), thus דָּבָר makes in regimen דְּבַר־, זָקֵן makes זְקַן־. When the penultimate is a guttural, the (ָ) generally becomes (ֲ), thus חָכָם makes חֲכַם־ in regimen.

β (ְ) is not subject to change, especially in words with a double (ְ), as וּבְדַרְכּוֹ Psalm i. 1. nor (ֶ) in words with double (ֶ).

γ ה masculine, becomes ה in regimen, with a noun, as קְצֵה the end, קְצֵה תֵּבֵל the end of the world; but with a postfix it is dropped, (compare chap. IV. rule e.)

δ Nouns ending in יֹת־ and וֹת־ are contracted in regimen into יַת and וַת as בַּיִת

„ A few nouns pointed with cholem, take (ו) in the plural instead of it, as יוֹם a day, יָמִים days.

6 The plural feminine is generally formed by adding וֹת to the singular, as רוּחַ the wind, plural רוּחוֹת winds, or by changing the termination ה or ת into וֹת, as תּוֹרָה a law, תּוֹרוֹת laws: but sometimes by changing ית into יוֹת as מִצְרִית an Egyptian woman, מִצְרִיּוֹת Egyptian women, or וּת into וֹת, as מַלְכוּת a kingdom, מַלְכֻיּוֹת kingdoms.

Observe that in feminine plurals the ן is often dropped.

The rules for the punctuation of feminine nouns, when changing their number, are generally the same as those for nouns masculine; to which may be here added, that—

α Monosyllables, and many nouns from defective verbs, preserve their vowels, or change them into (ָ), with a double dagesh, as אֵם a mother, plural אִמּוֹת.

β Nouns ending in ת‌ִ‌, or ת‌ֶ‌, change the former vowel into (ַ), and drop the latter syllable altogether, as עֶשְׂרֵת, plural עֲשָׂרוֹת.

γ If the penultimate is (ֵ) or (ֶ) it remains in the plural; but if the penultimate ends with (ְ) then the (ְ) is changed in the plural into (ֲ), as שְׁמֻחָה, plural שְׁמָחוֹת, the preceding letter taking (ְ) or compound sheva.

7 Feminine nouns have another plural formed by changing ה into וֹתַיִם, as רַחֲמָה a damsel, רַחֲמוֹתַיִם damsels. This plural usually denotes only two——(and, according to the points, it is termed *dual* feminine.)——

8 A noun is said to be in regimen or construction, when it is in such a relation to the

δ If the masculine is pointed with two (ֵ), the former becomes (ֶ), and the second (ְ), as מֶלֶךְ, מְלָכָה.

5 The plural masculine is generally formed by postfixing ִים to the singular, as רָשָׁע an ungodly man, רְשָׁעִים ungodly men. The following forms of the plural are less common, מְלָכִים kings, מָלִין words; to which some add שָׂדַי fields, and a few others of a similar ending. ה radical, in the singular, is usually dropped in forming the plural, as יָפֶה masc. singular, plural יָפִים.

α Under the plural is included the *dual*, which in general denotes two only. It is thus distinguished from the plural:—the dual ends in ַיִם, but the plural in ִים, as יַד a hand, dual יָדַיִם two hands, plural יָדִים hands. Sometimes the letters as well as the points differ, as כָּנָף a wing, dual כְּנָפַיִם two wings, plural כְּנָפוֹת wings. When such forms are not strictly referred to two, many call them plural rather than dual.

β When a noun changes from singular to dual, or plural, (ַ), (ֶ), or (ֵ), penultimate, becomes (ְ), as לָבָן, plural לְבָנִים, &c.

γ But when the letter of the penultimate syllable is a guttural, pointed with (ַ), (ֶ), or (ֵ), it mostly takes a (ָ), as חָכָם plural חֲכָמִים.

δ (ֵ) or (ָ) final, generally becomes (ַ), as סֵפֶר, plural סְפָרִים, and such forms as נַעַר become נְעָרִים.

ε (ֶ) final, not preceded by (ַ) changes into (ְ), as עִוֵּר, plural, עִוְרִים; but after (ַ) or (ְ) it mostly remains unchanged. (See rule 8. θ.)

ζ After (ָ), (ְ), or (ֹ), the last radical often takes double dagesh in forming the plural, as וְלֹאֵמִים.

3 f Nouns thus marked are feminine, though having a masculine termination, being exceptions from the preceding rule. Of this description usually are words denoting cities, regions, &c. and many having the feminine gender included in their signification, as מוֹאָב Moab, אֵם a mother.

4 Feminine nouns are generally formed by adding ָה and sometimes ת to the masculine, (as טוֹב good, feminine טוֹבָה—שֵׁנִי second masculine, feminine שֵׁנִית) and rarely by ִית or וֹת. A few have a double feminine termination, as יְשׁוּעָתָה salvation.

On account of this change from masculine to feminine:—

α (ָ) and (ֶ) in the penultimate, change into (ְ), as masculine לָבָן, feminine לְבָנָה. But sometimes (ֶ) becomes (ֵ), as עֶגֶל, עֵגְלָה.

β (ֶ) final, not preceded by (ָ) changes into (ְ), as עֵוֶר, עִוְרָה. But after (ָ) it is not changed, as יָבֵשׁ, יְבֵשָׁה.

γ ה masculine becomes feminine, by changing into ָה, as יָפֶה, יְפֵהָ, in which case (ָ) in the penultimate is not changed: also the penultimate vowel is usually retained, when ת only is added to render the noun feminine.

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culine: they are radical in a noun, when existing in the root whence it is derived.

ה Radical is mostly pointed with (ֶ), but ה servile or feminine always takes (ָ), as קָצָה masculine, from קְצֵהָ, שִׁמְחָה feminine, from שָׂמֵחַ.

Other nouns are compounded of two roots, as בְּלִיַּעַל a worthless person, from בַּל not, and יָעַל he profited; צַלְמָוֶת the shadow of death, from צֵל a shadow, and מָוֶת death.

Nouns are of two kinds, substantive and adjective. In Hebrew they are of only two genders, the masculine and the feminine; and of two numbers, the singular and the plural.

This plural includes the dual, which can be distinguished only by its points.

Nouns do not admit of cases as in Latin and Greek, but their relation is indicated by prefixes, in a manner similar to the English prepositions, as לְמֶלֶךְ to a king.

2 c Some nouns are common to both genders, but many of these are most frequently used in the feminine.

2 Most feminine nouns end in ה֫ or ת servile, as שִׂמְחָה gladness.

2 m Nouns thus marked are masculine, being exceptions from the preceding rule, the signification of such usually requiring them to be considered as masculine, as קֹהֶלֶת a preacher.

3 Most nouns, not ending in ה֫ or ת servile,* are masculine, as מֹץ chaff.

* The learner should carefully distinguish ה and ת servile from ה and ת radical, for the latter are usually mas-

Others are formed by postfixes, ordinarily ה, י, נ, or ת. And some by having letters postfixed, prefixed, and inserted. ו is never formative, but when inserted, except in one word, *viz.* וָו a hook, whence it has its name.

Observe, that when a noun having neither a prefixed nor a postfixed formative ends in a long vowel, preceded by another long vowel, or by (ְ), it is usually derived directly from the root in kal; but when ending in a long vowel, preceded by a short one and double dagesh, it is usually considered as directly from piel or pual, and then indirectly from kal.

1 Words thus marked in the analysis, are usually formed either from verbs defective, or verbs quiescent in the second radical (see rule 34.) When the second radical is doubled, they are from verbs defective in that radical, as שָׁלָל a spoil, from שָׁלַל he spoiled. Sometimes such nouns retain but one of the doubled radicals, as צֵל a shadow, from צָלַל he shadowed; מָחוֹל a pipe, or dance, from חָלַל he perforated.

Nouns formed from verbs quiescent in the second radical, usually drop the ו, as רָע evil, from רוּעַ to be evil. The ו is occasionally changed into ִי, as דִּין judgment, from דּוּן to judge.

A few nouns are formed by doubling more than one radical, as קָדְקֹד the top of the head, from קָדַד; or from the reduplicate form of verbs, as אֻמְלָל extremely weak; such nouns are allied to pluriliteral verbs, (see rule 35.)

(ֶ) or (ֵ) } It is in a few instances thus pointed—once it takes (ֲ) as שְׁאֲתָה.

t —— ת PREFIXED, or POSTFIXED, } forms nouns, and the infinitive of some verbs, as תּוֹרָה a law, תִּפְאֶרֶת beauty.

CHAP. V.

OF NOUNS.

IN Hebrew nouns are sometimes radical, *i. e.* they cannot be traced to any verb now existing in the language, as יוֹם a day; but they are mostly derived from verbs, and that either directly from the root, (see chap. IX.)——(by changing the points)——as דָּבָר a word, from דִּבֶּר he spake, &c. or indirectly from some other form of the verb, as מַפְתֵּחַ a key, from the hiphil of פָּתַח he opened, (see 132 in the paradigm,) or from some other word which may be traced to the root, as מְלוּכָה a kingdom, from מֶלֶךְ a king, the root of which is מָלַךְ he reigned.

When nouns are formed by means of serviles, (as stated chap. IV.) a prefixed מ is very commonly used, and rarely a prefixed א, נ, or ת.

m—— מ PREFIXED denotes *from, on account of, out of, in, more than;* in the last sense it is used after adjectives for the comparative degree.*

α It is usually attended by double dagesh, as מִבֵּית.

β (ִ) is generally assumed before ר, or a guttural, as מֵחוֹל, and before the sacred name, as מֵיְהוָה (See chap. XI. ל.)

γ PREFIXED it forms nouns, which sometimes denote the instrument or place of action, as מַפְתֵּחַ a key, from פָּתַח he opened.

POSTFIXED it forms some adverbs, as יוֹמָם daily, and a few nouns.

n—— נ RADICAL, at the beginning or end of a word, is sometimes, though rarely, dropped.

נ PREFIXED, or POSTFIXED, } forms nouns, &c. as נַפְתָּלִי Naphtali, קָרְבָּן an offering.

nf—— ון POSTFIXED form many nouns as צִיּוֹן Tzion.

s —— שׁ PREFIXED denotes *who, whom, whose, which, that, wherewith.*

It is usually pointed as above, and followed by double dagesh, as שֶׁכָּכָה.

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* This Hebraism occurs in the New Testament, where ἢ being equivalent to מ, is used comparatively, as Matt. xviii. 9. ἢ δυὸ ὀφθαλμὲς.

ן POSTFIXED forms some collective nouns, and a few others.

i —— י RADICAL, in forming nouns, &c. is often changed into ן, and sometimes dropped.

ה SERVILE PREFIXED forms many proper names, and some other nouns.

INSERTED AFTER THE FIRST RADICAL it forms nouns, which sometimes indicate the effect of the present participle, (see 74 in the paradigm).

INSERTED AFTER THE SECOND RADICAL it form nouns, which sometimes indicate the effect of the participle past, (see 78 in the paradigm.)

POSTFIXED it forms national names, ordinal numbers, and some other nouns, and particles.

k —— כ PREFIXED denotes *like, as, when, at, so.*

מו PARAGOGIC, (see chap. X. sec. XLVII.) is often postfixed to כ, thus כָּמוֹ.

כָּמוֹ takes (:) before הֶם, הֶן, כֶם, or כֶן (See rules 15, 16, 19, 20. chap. VI.) as כָּמוֹהֶם.

א (ה) is usually assumed when כ is singly prefixed to pronouns, also when together with מו it is prefixed to other postfixes, as כָּזֶה, כָּמוֹנִי.

l —— ל PREFIXED denotes *to, for, by, of, concerning, at, in.*

א (ה) is usually assumed before a monosyllable, or a word accented on the penultimate, as לָעָם, לְבַטָּח.

then adopt its vowel),——as לַמְנַצֵּחַ for לְהַמְנַצֵּחַ, Psalm v. 1.

The place of ה is then mostly supplied by double dagesh or metheg.

ה, POSTFIXED denotes *to, towards*, as אַרְצָה towards the earth; or it is paragogic, compare chap. X. sect. XLVII.——(and throws the accent on the penultimate.)——It is in a few instances formative, as עַתָּה *now*.

u —— ו RADICAL is often dropped, as קָם from קוּם.

v —— וְ PREFIXED servile denotes *and, also, yea, or, but, yet, though, that, then, thus, as, therefore, when, so.*

α וּ It is thus pointed when followed by (ּ) or a labial, as וּבְמוֹשַׁב.

β וְ It is thus pointed before a pause (See chap. III. and chap. XI. ω 2.) as וְדֶרֶךְ.

f —— ו INSERTED AFTER THE FIRST RADICAL forms the present participle, (See 74 in the paradigm,) and hence it forms nouns, &c. often indicating a present action, as יוּבַל a stream, or water in actual motion.

INSERTED AFTER THE SECOND RADICAL, it forms the participle past, (see 78 in the paradigm) and hence it forms nouns, often indicating a past action, as יְבוּל a crop, or that already produced by the earth.

from אָבָה. Observe that ה radical, ending a word, is also dropped, when that word changes its gender, or number, or takes postfixes. (See the paradigm under גָּלָה 74 to 77.)

RADICAL is also frequently changed into ֹ, as פְּרִי fruit, from פָּרָה.

α. Such forms as that last mentioned, are thus punctuated with an affix, as פִּרְיוֹ.

h —— הַ SERVILE PREFIXED is sometimes *interrogative*, (or denotes the asking of a question).

α הַ SERVILE PREFIXED is occasionally *vocative*,* (*i. e.* it indicates an exclamation, as "O king,") but

IT IS MOST FREQUENTLY used as a particle, denoting *the*, *who*, *which*.

It is then regularly followed by double dagesh, as הַמֶּלֶךְ the king, or by metheg, as its substitute, thus הָמְכַסֶּה.

β (ר) is generally assumed by it before ר or a guttural, especially in monosyllables, as הָהָר.

γ (ר) is taken before gutturals pointed with (ר) in words of more than one syllable, as הָהָרִים.

δ הַ *the*, as an article, is regularly excluded after בּ, כּ, or לּ,——(and these letters

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* Though הַ is sometimes introduced to denote the vocative case, yet the common mode of expressing that case in Hebrew is by the simple noun, as the nominative.

many nouns from verbs; such nouns are, therefore, commonly styled *heemantiv*, or heemantic nouns. The other eleven letters are called *radicals*, because whenever they occur they make part of the root.

Serviles are often radical, but such radicals are, in some forms of the word, occasionally either changed or dropped. Radicals are never servile, except ט used for ת, (comp. chap. VII. rule 27.)

In Hebrew one word is often formed from another, by the addition, omission, or change of a servile letter: also to denote the words, "in, the, and, like, to, from," &c. a servile is adjoined as stated in the following table:—

a —— א PREFIXED forms many nouns, as אֶצְבַּע a finger, from צָבַע. א formative is in a few instances, postfixed or inserted.

b —— בְּ PREFIXED denotes *in, by, through, with, against, into, upon, unto.*

α (ְ) is often assumed by it when prefixed to pronouns, as בְּזֶה.

β (ַ) is usually assumed before (ּ), as בַּגְּאוֹנָם.

γ Before gutturals having a compound (ֲ), it takes a corresponding short vowel, (See chap. XI. rule μ.) as בַּעֲבוּר.

e —— ה RADICAL, when the last letter in a root is often dropped in forming nouns and other words, as אָב a father,

The accent is always on the last syllable, or on the penultimate. The following are usually accented on the last syllable.

(1.) Roots and all verbs without any augment, as פָּקַד.

(2.) The feminine termination הָ except there is a double feminine termination, as יְשׁוּעָתָה.

(3.) Words ending with a consonant, preceded by a long vowel, as דָּבָר, and hence all plural nouns, &c. as דְּבָרִים.

(4.) Many words ending with a long vowel, as מַלְכִּי.

But these forms following are accented on the penultimate, (*i. e.* the last syllable but one).

(1.) All duals, as יוֹמָיִם.

(2.) Many particles and verbs doubling the last radical, as סַבָּה.

(3.) Nouns with הָ local or paragogic, as אַרְצָה.

(4.) Nouns ending with הוּ, not being a pronominal suffix, as תֹּהוּ וָבֹהוּ.

(5.) Words ending with two short vowels; for instance, a double (ֵ) or a double (ַ) as מֶלֶךְ.

(6.) Most nouns ending with a short vowel, (except הָ radical) and preceded by a long one, as הָאָרֶץ.

For accenting verbal terminations and affixes, consult the general paradigm, chap. VI. on pronouns, &c.

CHAP. IV.

OF THE SERVILES AND MUTABLE RADICALS.

THE eleven letters forming the words אֱיתָן, וְכָלַב, מִשֶּׁה, are called *serviles*, because they serve for forming the persons of verbs, the genders and numbers of nouns, &c. The serviles composing the word הָאֲמַנְתִּיו being used in forming

In the second and third parts some others are gradually introduced, and in the last two hundred and sixty-four verses all are regularly inserted.

The learner will, therefore, take notice, that when, in the former parts of the analysis, he meets with

(1.) (׀) At the end of a verse, followed by soph-pasuk, *i. e. end of the verse*, it is silluk, and that silluk never occurs elsewhere.

(2.) (׀) In any other part of a verse, under the last syllable, or the last but one, *(for these only are accented)* supplies the place of some accent, which, though existing in the pointed bibles, is here omitted.

(3.) Metheg is sufficiently distinguished by its preceding an accent, and being only under the first or second syllable of a word.

Observe, therefore, that when (׀) occurs, in the former parts of the analysis, or in this grammar, twice in a word, or in two or more words joined into one by maccaph, the former is metheg, and the latter is the accent.

Examples of the 1st and 3rd remarks, Psalm ii. 1. יְהוִ֥ה׀ רִיק׃ of the 2nd and 3rd דִּבְּשִׁי׀.

(4.) When (׀) is placed between two words in the middle of a sentence, it is called *pesik*, and with the accent before it, forms a compound; thus יְדֵ֣י׀ הַ, where metheg is after (֣), *kadma* over דֵ, and *pesik* after it.

Maccaph is a thick horizontal stroke between two or more words, to connect them as one in pronunciation, as אֲשֶׁר־תְּזִדְּפֶנּוּ Psalm i. 4.

When maccaph is preceded by a vowel, or a quiescent letter, and followed by double dagesh, the dagesh doubles the consonant by means of the preceding vowel, thus מַה־טּוֹב pronounce măt-tōv, not măh-tōv. When the first letter of a word has double dagesh, as Psalm iii. 3. לִי, maccaph may be considered as understood, and the letter is to be joined in pronunciation to the vowel which concludes the preceding word, thus יְשׁוּעָתָה לִּי yeshū-ā'-thāl-lō'; though in such cases, the accents are inserted in them as distinct words.

As general guides in accenting words, the learner may observe the ensuing simple rules:—

Observe further, that some accents are compounded, *i. e.* two different ones, as noticed above, belong to one word. On this account some accents, which singly are not considered as pauses, yet, when thus compounded, are reckoned among them. Of these compound accents the principal is merca preceded by mahpach, thus, ֥֡ answering to a semi-colon or a colon.

Metheg, and the accents silluk, athnach, and merca preceded in the same word by mahpach, as being the most important to be known, are the only ones thought necessary to be generally inserted in the first one hundred verses of the analysis; but whenever any other accent occurs, affecting the pronunciation of the vowel-points, *(e. g.* an accent after (ֽ) before (ְ),*)* a perpendicular stroke like metheg is inserted instead of it. By this means the perplexity which the various shape and situation of the accents occasion at the commencement is avoided.

Munach.	Mahpach.	Merca.	Merca-kephula.	Darga.	Yerach.	Kadma.	Telisha-ketanna.		
֒	֥	֥	֫	֑	ֽ	֨	֠		

In examining the accentuation of a verse, the student should begin at the end of it: he will then find that a certain order is observed in placing even those of the least influence among them, differing in poetry often from that in prose: for instance, *silluk* is mostly preceded by *merca*, and that by *tiphkha; athnach* by *munach*, &c.

Here it will be proper to apprize him, that though he is directed if but one accent occur in a word, to consider the syllable to which it is attached as one to be accented in reading, yet this will not hold true with reference to the following accents, ֤֥ ֤֨ and frequently in the Psalms ֤֒, for these are found at the beginning of a word, hence termed prepositive, when the syllable to be accented is the last: nor, on the other hand, ֣֥, ֣֤, ֣֖, and ֣֛, which are called postpositive, and are to be found over the last syllable, when the penultimate is to be accented; thus, אָדָם Psalm xvii. 4. read ā-dām, not ā'-dām, nor ā'-dom.

Every syllable with an accent is acute, and if two different accents occur in a word, the latter points out the accented syllable; but if the same accent occurs twice in a word, the former shews it, as תֹּהוּ tō'-hū.

Some of the accents also serve as stops, and are variously termed, as PAUSES, *principal* or *disjunctive accents*, or *reges majores, viz.*

׃ Soph-Pasuk.	׀ Silluk.	׆ Athnach.	׃ Reviang.	׃ Segolta.	׃ Zakeph-gadol.	׃ Zakeph-katon.		
׃	׀	׆	׃	׃	׃	׃		
.	:	, , or ;	,	, or ;				

Their situation under or above the line, shews their place under or above a letter. Under every accent is the corresponding English stop; but, in some instances, they do not correspond, especially in poetry, for, in the metrical books, the *pauses* do not always preserve their power as such, and some of the other accents occasionally become pauses.*

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* As the learner, in studying the changes of the points, may wish to know all the accents, we shall here introduce those which are not given above. The accents which act as pauses or stops, may be termed accents of the first order; the others, according to their importance, may be distributed into two classes.

Accents of the second order, frequently styled *reges minores*—

֒ Sarka.	֑ Pashta.	֕ Tevir.	֜ Geresh.	֝ Geresha-yim.	֠ Telisha-gedola.	֘ Karne-para.	֡ Paser.	֔ Tiphkha.	֖ Shalsheleth	֗ Yethiv.
֒	֑	֕	֜	֝	֠	֘	֡	֔	֖	֗

Accents of the third order, called *ministri*, or servants, directing the reader forwards towards one of the other accents which they serve;—

(2.) After a long vowel accented, as אָרְצָה ā'r-tzāh.
(3.) Before another sheva, as גֻּלְגָּלְתָּם gŭl-gĕlō-thām.
(4.) Ending a word, as פָּקַדְתְּ pā-kădt.

Here we would remind the learner, as he proceeds, to distinguish carefully between *metheg* and the *accents*, on account of their different influence on sheva.

Sect. III. THIRDLY. *Of the Points which accent words.*

These are exceedingly numerous, and are chiefly used by the Jews to direct the chaunting in their synagogues.

To enter into a particular examination of them would only perplex the learner. The following observations are deemed sufficient.

The accents are divided into tonic and euphonic.

There is but one euphonic accent called metheg, *i. e.* a *bit* or *bridle*, consisting of a perpendicular stroke below a letter, thus בֻּ. Metheg regularly precedes a tonic accent, and in some degree protracts the sound, in a manner similar to the secondary accent in such English words as équalizátion. It causes a sheva, which otherwise would be mute, to be pronounced.

Metheg is regularly inserted before a compound sheva, or a (ְ) to be pronounced after long vowels, as יַעֲשֶׂה yă-*a*sĕh, הָיְתָה hā-yethāh, though its proper place is on the third syllable preceding a tonic accent, as הָרְשָׁעִים (See chap. XI. ω 1.)

The other accents are called tonic, and are placed some above and some below the letters. They have but one common use in reading, *viz.* to shew the accented syllable, which in Hebrew is always the last, or the last but one, and which the accent makes acute, lengthening the sound if the vowel be long, and shortening a vowel that is short. In this work, instead of distinguishing the accents by the terms, tonic and euphonic, we have preferred calling the former simply *accents*, and the latter *metheg*, by which their uses are more significantly expressed.

Every word in Hebrew, except joined by maccaph to the succeeding, (See chap. XI. ⊥.) has an accent, and sometimes more than one.

(3.) When at the end of a word accented on the penultimate, as וַיָּקָם văy-yā'-kŏm.*

The exceptions are

(1.) הַ as an article, as הַחֲלִי hā-cholī, not hŏ-cholī.

(2) (ִי) under בּ, לְ, כְּ, or וְ, when these letters exclude the article הַ (See chap. IV. h. δ.) as בַּחֲלִי bā-cholī, not bŏ-cholī.

(3.) אָ or הָ before maccaph, as מָהּ māh, not mŏh.

IV. Sheva

Should be sounded as a very short *e*, always at the beginning of a syllable, that is,

(1.) Under the first letter of a word, as פְּקֹד pekōd.

(2.) In the middle of a word, after a long vowel without an *accent*, as פָּקְדוּ pā-kedū.

(3.) After another sheva, as יִפְקְדוּ yĭph-kedū. But observe that two successive shevas at the end of a word are mute, as קִשְׁטְ kōsht.

(4.) Under a letter having a double dagesh, as פִּקְּדוּ pĭk-kedū: or if the dagesh is understood, as when two consonants alike meet after a short vowel, as הַלְלוּ hăl-lelū: or if its proper place is supplied by metheg, as וַיְהִי for וַיִּהְיִי văy-yehī. (See chap. XI. σ.)

But sheva is always mute at the end of a syllable, viz.

(1.) After a short vowel, as אַשְׁרֵי ăsh-rē.

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* When the learner is thoroughly acquainted with the derivation of words, and the principles of Hebrew Grammar, he may add that (ָ) is to be pronounced ŏ whenever derived from ֹ; also when it precedes a kametz chataph, derived from a chateph kametz, as יֹחֳרְבוּ yŏ-chŏr-vū: likewise before gutturals which by analogy should have double dagesh, (ָ) sounds short ŏ, as בָּחֳרְתָּ bŏ-chăr-tă: also that (ָ:) and kametz chataph, are sometimes used indiscriminately; but kametz chataph is easily known, because (ָ:) is proper to gutturals only, instead of (:), and cannot be followed by (:), or double dagesh, &c. like kametz chataph.

A long chirik, without metheg or an accent, takes the short sound of ĭ, (like short chirik) if it is immediately followed by (׃) or double dagesh, as כִּיתְרוֹן kĭth-rōn.*

(2.) Of short chirik. This point takes the long sound of ī (like long chirik)

If it is not immediately followed by either (׃) or double dagesh, as בָּנְתִי bā-nī-thī.

If it occurs at the beginning of a word, attended by metheg, or at the end of a word followed by an accent, as וַיְצַר pronounce văy-yī-tzĕr, דָּוִד Dā-vīd.

II. Shurek and Kibbutz.

(1.) Shurek is usually sounded long ū: it is, however, pronounced short ŭ before a double dagesh, as יוּלְּדוּ yŭl-ledū.

(2.) Kibbutz, on the other hand, is pronounced long ū, (like shurek) if it is not immediately followed by (׃) or a double dagesh, as כֻּשִׁית kū-shīth.

III. Kametz and Kametz Chataph.

There is but one common figure (ָ) to denote both of these points. Observe, therefore, that (ָ) is usually pronounced as long ā; but that it is to be pronounced as short ŏ, and called kametz chataph,

(1.) When having neither metheg nor accent, it is immediately followed by (ְ), or a double dagesh, or maccaph, as הָפְקַד hŏph-kăd, רָנּוּ rŏn-nū, כֹּל kŏl.

(2.) Even though attended by metheg, if before (ָ) as מֵאָחֹז mĕ-*o*chăz.

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* It may be remarked, that these rules result from the preceding general principles laid down for the *division of syllables*, to which particular attention should now be paid, as they are of very extensive application. Thus in the example כִּיתְרוֹן the first syllable כִּית having a long vowel between two consonants, without metheg or an accent, contrary to the third rule for dividing syllables, that vowel must be considered as short, and be sounded kĭth.

The compound shevas are never mute; and when one of them occurs in the middle of a word, the consonant under which it stands always begins a syllable.

Examples of the preceding observations.

עָוֹן *a*ōn, אֲרֹן *a*rōn, אֲשֶׁר *a*shĕr, הָמָן Hā-mā'n, בָּאתָ bā-thā, נָבִיא nā-vī, דָּרַךְ dā-răkh, דְּרֶךְ dĕ'-rĕkh, דַּרְכּוֹ dăr-kō, הִדְרִיךְ hĭd-rī'kh, בְּרִית berīth, בְּרֵאשִׁית berē-shī'th, שְׁנָא shenā, יִשְׁנֵא yĭsh-nē, אֹמְרִים ō-merī'm, פָּקַדְתְּ pā-kădt, נְפְקְדוּ nĭph-kedū', סוֹבְבָה sō-vevā'h, יְרַקְרַקּוֹת yerăk-răk-kōth, מַחֲסֶה mă-chasĕ'h, עֲזַרְתָּנִי *a*zăr-tă'nī, אֱלֹהָּ *E*lō-āh, נֶחֱרַפְתְּ nĕ-cherĕ'-phĕth.

The following verse, containing all the letters of the alphabet, and the long and short vowel points, may serve to render them familiar to the learner.

לָכֵן חַכּוּ־לִי נְאֻם־יְהוָה לְיוֹם קוּמִי לְעַד Zeph. iii. 8.
כִּי מִשְׁפָּטִי לֶאֱסֹף גּוֹיִם לְקָבְצִי מַמְלָכוֹת לִשְׁפֹּךְ עֲלֵיהֶם
זַעְמִי כֹּל חֲרוֹן אַפִּי כִּי בְּאֵשׁ קִנְאָתִי תֻּאָכֵל כָּל־
הָאָרֶץ׃

PART THE SECOND.

CONTAINING SPECIAL RULES RELATING TO PARTICULAR POINTS, AND TO THE ACCENTS.

Some points, whose sound is naturally long, do, in certain cases, take a short sound, and some naturally short take a long sound. Thus—

I. Long and Short Chirik.

(1.) Of long chirik. This point usually takes the long sound of ī, as פָּקַדְתִּי pā-kăd-tī. But

long vowel *alone* (*i. e.* not attended by metheg or an accent) between two consonants, is never joined to the latter consonant in forming a syllable; but when joined to the latter consonant, a metheg or an accent (see Sect. III. of this chapter) is always added: hence, if the accent is removed from such syllable, by the increase of the word, the long vowel is changed into a short one; thus עָם does not make עָמְּי, but עַמִּי ăm-mī. This shews also why long monosyllables, ending with a consonant, take an accent.

(4.) If one of the short vowels, as (ַ), (ִ), &c. follows the one or two consonants which begin a syllable, this short vowel *alone* never ends it, but some addition is always found, which renders the syllable complete; as (1.) By the joining of a following consonant, as בַּל băl. (2.) By the insertion of double dagesh, as לִבִּי lĭb-bī. (3.) By a quiescent letter succeeding, as פֶּהּ pĕh. (4.) By the addition of an accent, or of a metheg, as מֶ֫לֶךְ mĕ'-lĕkh.

The only exceptions are on account of letters which do not regularly admit of double dagesh, as מַהֵר mă-hēr. (Compare chap. XI. rule ψ, see also a note under sect. III. in this chapter, respecting the prepositive accents, &c. and consult Schultens. Instit. ad Fund. Ling. Heb. page 99.)

The preceding rules will illustrate the general division of syllables; in addition to which it is only necessary to notice the manner in which sheva and its compounds divide syllables in the middle of a word. (ִ) after a short vowel ends the preceding syllable, and is mute, as פָּקְדָתְּ pā-kăd'-tā; after a long vowel it begins the succeeding syllable, and is pronounced as a very short *e*, as פָּקֵדָה pā-k*e*dā'h. Two (ִ) in the middle of a word are to be separated in pronunciation, the one mute to end the preceding syllable, and the other as a very short *e* to begin the succeeding one, thus יִפְקְדוּ yĭph-k*e*dū.

When (ִ) occurs under the former of two letters, which are doubled in the text, and is preceded by a short vowel, the former of these letters is divided in pronunciation as if doubled by dagesh, thus הַלְלוּ is pronounced hăl-l*e*lū.

Shurek וּ ū, בּוּ bū, גּוּ gū, דּוּ dū, הוּ hū, וּו vū, אוּ ū, עוּ ū, הוּא hū.

Observe, if another point be under וּ the dot in וּ denotes double dagesh, and not shurek, as

בֻּוָּ bŭv-vā, גֻּוֵּ gŭv-vē, דֻּוִּי dŭv-vī.

Combinations of Points.—י preceded by (ִ) (ֵ) (ֶ) or (ַ) combines with them like y final in English, thus

ַי āy, ַי ăy, וֹי ōy, וּי ūy, בָּי bāy, בַּי băy, בּוֹי bōy, בּוּי būy pronounce booy.

Preceded by other points י is quiescent, as

בֵּית bēth, לְפָנַי lĭph-nē, אֱלֹהֶיהָ *e*lō-hĕ-khā, גַּיְא gē.

Words ending in ה, ח, or ע, often take a short pathach, which is pronounced before the letter, thus

הַ *a*h, חַ *a*ch, עַ *a*ng, לוֹהַּ lō*a*h. שִׂיחַ shī*a*ch, רוּעַ rū*a*ng.

This pathach is only a substitute for (ֲ:) inserted instead of (ְ:) under gutturals, (See chap. XI. rule ν. 2.) and is therefore subject to the same rules, and never constitutes a syllable of itself. Many Jews pronounce it after י and ו, thus שִׂיחַ shī-y*a*ch, רוּעַ rū-v*a*ng, which ill accords with the principles of Hebrew pronunciation, and the division of syllables.

DIVISION OF SYLLABLES.

(1.) A single vowel, without a consonant, can never constitute a syllable.

(2.) Every syllable begins with one consonant, or at most with two. When beginning with two consonants, the former always takes either sheva or its compounds, as שְׁנָא sh*e*nā. The only exception is the conjunctive ו pointed with shurek, as וּבְדֶרֶךְ ū-v*e*dĕ'-rĕkh, for וְבֶדֶרֶךְ vĭv-dĕ'-rĕkh, which irregularity seems to have been adopted for the sake of sound. Sometimes a vowel point with א over it begins a syllable, as אֶפְרַיִם Ĕph-ră'-yĭm, מוֹאָב mō-ā'v ; but this does not militate against the rule, because punctists consider א as a mute consonant.

(3.) A syllable having one of the long vowel points, (as kametz, &c) is usually ended by that vowel, as בָּ bā שְׁנָא sh*e*nā. Hence a

a syllable, but only as beginning or ending it: thus פְּרִי is not to be pronounced pe-rī, but perī, in one syllable, nearly as if written p'rī.

Also observe that tzere and long chirik take unusual sounds of the English letters *e* and *i*; the former being pronounced like *e* in *they*, the latter like *i* in *pique*.

The sounds given in the above table accord with the pronunciation of the Spanish and Portuguese Jews, and of the most learned Christians; except that some of the latter prefer sounding (ˈ) ā, as in art, and many of the former give (¯) the sound of the slender *a* in *paper*. The marks used above the English vowels will direct the learner to the relative quantity, and the proper pronunciation of those in Hebrew.

Examples of Syllabic Spelling, with the more difficult Points.

Observe that the point is sounded after the letter next which it is placed.

Long Chirik } בִּי bī, גִּי gī, דִּי dī, וִי vī, יִי yī, אִי ī, עִי ī, אִיד īd.

Short Chirik } בִּב bĭv, גִּג gĭg, דִּד dĭd, הִד hĭd, יִב yĭv, יִד yĭd, עִם ĭm.

* Cholem בֹּ bō, גֹּ gō, נֹ nō, לֹ lō, הֹ hō, וֹ ō, וֹו vō, וֹר ōv, יֹו yō, אוֹ ō, עֹר ōv, עוֹ ō, לֹא lō, בּוֹא bō.

Observe if another point be under וֹ, the vau is not silenced, as וֳ ō-vā, וֵו vō-vē, וָו ō-vāv, יֵו yō-vē, אָו ō-vā.

If שׁ follows, or שׂ precedes } Cholem without a ו, the dot for cholem coalesces with the dot over ש, and becomes one with it; thus

Mō-shĕh is pointed מֹשֶׁה not מֹשֶׁה

Sō-nēh is pointed שֹׂנֵא not שֹׂנֵא

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* Should the learner use a Hebrew bible, in which the vowel points and *accents* are inserted, he must observe that the accent called reviang is formed exactly like cholem. They are thus distinguished, cholem is smaller, and towards the right of the succeeding letter, reviang is larger, and over the middle of the letter.

both hardens and doubles them; thus לֻבּוֹ, according to Schroeder, and other eminent Hebrew scholars, should not be pronounced *liv-vo*, nor *liv-bo*, but *lib-bo*.

Sect. II. SECONDLY. *Of those points which with the textual letters form syllables.* These are called vowels, and are divided into long, short, and very short.

	Name.	Form	Sound or Power.
Long.	Kametz.....	ָ	ā thus בָּ bā rhymes with *law*.
	Tzere.....	ֵ	ē .... בֵּ bē ..... *day*.
	Long Chirik is a dot preceding י which it silences.....	ִ.	ī .... בִּי bī ..... *see*.
	Cholem is a dot put over letters. When placed over ו it usually silences that letter	ֹ	ō .... בֹ and בוֹ bō ..... *so*.
	Shurek is a dot in ו only, which it silences.....	וּ	ū .... בּוּ bū ..... *too*.
Short.	Pathach.....	ַ	ă ... בַּד băd ..... *sad*.
	Segol.....	ֶ	ĕ ... בֶּד bĕd ..... *fed*.
	Short Chirick is a dot under any letter: it silences none.....	ִ.	ĭ ... בִּד bĭd ..... *kid*.
	Kametz Chataph	ָ	ŏ ... בָּד bŏd ..... *nod*.
	Kibbutz	ֻ	ŭ ... בֻּד bŭd ..... *hood*
Very Short.	Sheva.....	ְ	*e* very short, as in before, open, heaven.
	The compounds of Sheva are		
	Chateph Pathach	ֲ	*a* very short.
	Chateph Segol.....	ֱ	*e* very short.
	Chateph Kametz.....	ֳ	*o* very short.

Observe that Sheva, and its compounds, should be pronounced exceedingly short, as they are never considered as properly constituting

PART THE FIRST.

CONTAINING GENERAL RULES FOR READING WITH POINTS.

THE Points may be distributed into three classes.

FIRST. Those which affect the sound of single consonants.

SECONDLY. Those which are necessary in order to form syllables.

THIRDLY. Such as accent words.

Sect. I. FIRST. *Of those points which affect the sound of single consonants.*

In the letters a dot is often inserted, which affects their sound.

When in ה final it is called MAPPIK, and hardens its sound.—It is a sign that the letter is either radical in the word, or the postfixed pronominal הָ. See chap. VI. rule 18, *α*

A dot in any other letter besides ה is called DAGESH.

Its uses are—

1. *To harden the sound,* which it is represented as doing in the letters בְּגַד כְּפַת begăd kephăth; but this is observable only in בכפת—thus

ב	is pronounced	v	similar to ו but	ב	is hardened into b
כ		kh	nearly as ח but	כ	k
פ		ph	but	פ	p
ת		th	but	ת	t

2. *To double the letters.* When any of the letters בְּגַד כְּפַת occurs at the beginning of a syllable, or at the end of a word, after sheva (ְ) the letter remains single, as פְּרִי perī not pperī: but in all other cases dagesh doubles these, and all other letters in which it is inserted, so as to divide the syllable, thus פִּקֵּד pĭk-kēd קַיְמֵנִי kăy-yemē-nī. For the sake of distinction we term it in the former case *single dagesh,* and in the latter *double dagesh.* The learner should here particularly observe that double dagesh in the letters בְּגַד כְּפַת

system bears internal evidence of its having been the result of great labour, and of an anxious desire to preserve a pronunciation in use at the time it was invented ;—and that, without the points, many words will be of uncertain signification, as חמר Gen. xi. 3.

On the other hand, it is said by anti-punctists, that supposing the points to be useful guides to the ancient pronunciation of Hebrew, yet it does not follow that they are essential to a knowledge of the language ;—that the copies of the law used by the European Jews in their synagogues, as well as those recently brought by Dr. Buchanan, from the East, are without the points ;—that many eminent Hebrew scholars have rejected the use of them altogether, among whom may be mentioned Parkhurst, Romaine, and Granville Sharp ;—and that, without the points, no language is so simple, and so easy to be acquired, as the Hebrew.

They who wish for a fuller view of this subject, are referred to the accurate Prideaux, in his connexion of the Old and New Testaments, vol. i. page 346, &c.

The advocate for the points, will find in the subsequent pages, a full statement of all that is essential to a knowledge of them; yet so distinguished from the rest of the work, by the smallness of the type, that the anti-punctist may pass over what he disapproves without hindrance to his progress.

[*An example of the improved method of reading Hebrew without points.*

Psalm i. 4. Lā ken ha-re-shă-ī'm kī ām ke'-metz ā'-sher te-de-phe-nū' rō'-ach.—ii. 1. Le'-mah re-ge-shū' gō-ī'm ve-lā-mī'm ye-ha-gū' rīk.—2. Ye-thī-tze-bū' me-le-kī' ā'-retz ve-rō-ze-nī'm nō-se-dū' ye'-chad ăl ye-hō'-ah ve'-ăl me-shī-chū'.]

CHAP. III.

OF THE POINTS.

IT is not intended to enter largely into the controversy which has long existed respecting the authority of the vowel points. Some things which their advocates advance in their favour must be allowed to have considerable force: as, that the pronunciation, according to the points, accords better than any other with that adopted by the authors of the Septuagint version; by the writers of the New Testament, as seen in proper names; by Origen, in his Hexapla,* &c. and with the general mode of pronouncing languages allied to the Hebrew, as the Arabic, &c.—that the

* The principal differences between the pronunciation in the Hexapla, and that of the points, appear, on a fair comparison, to have arisen from the want of corresponding sounds in Greek.

י When initial, or when having only ו before it, or when preceding a vowel, sounds y, thus יהגו *y*e-h*a*-gū, וישב v*e*-y*e*-sheg אליו āl-yū.

When preceding a consonant, and not initial, its sound is ī, as in pīque, thus מי mī.

ב, ה, כ, ל, מ, ש, being servile prefixes, signifying, in, the, like, to, from, who, (see ch. IV.) form syllables by themselves, thus, בארץ b*e*-ā-r*e*tz, הארץ h*a*-ā-retz, כארץ k*e*-a-retz.

ך When postfixed, signifying *thee,* or *thy, masc.* (see chap. VI. rule 13.) forms a syllable by itself, and takes a short a, thus, ארצך ā-r*e*tz-k*a*.

פ or ת initial, sounds p or t, except when the preceding word ends with א, ו, or י: when preceded by א, ו, or י; also when not initial, its sound is ph, or th.

ת Also sounds t, when postfixed, forming the persons of verbs, except after א, ו, or י.]

[It is desirable that the learner should observe some rule in accenting words; we would recommend him,

1. To accent the word on the last syllable, when that syllable has a long textual vowel; but,

2. To accent the word on the penultimate *whenever* the last syllable has not a long textual vowel.]

Psalm i. 4. Lā ken he-re-shă-īm kī ām ke-metz ā-sher the-de-pe-nū rūch.—ii. 1. Lem-he re-ge-shū gū-īm ū-lām-īm ī-he-gū rīk.—2. Ī-thī tze-bū me-le-kī ā-retz ū-rū-ze-nīm nū-se-dū ī-ched ăl ī-hū-he ūăl (pronounce wăl) me-shī-chū.]

[*Improved Method of pronouncing Hebrew.*

The remarks on the pronunciation of Hebrew, which follow to the end of this chapter, may be passed over for the present; but when the simple mode of reading shall have become easy, if the learner think proper to attend to these additional rules, he will acquire a pronunciation much nearer to that of the points, than he can by the preceding directions.]

[*Additional rules for pronouncing Hebrew without points.*

ה Before a consonant pronounce h*a* thus הר har.
When final in a word, pronounce *a*h thus סלה se-l*a*h.

ח Follows the rules for ה; thus חר ch*a*r מלח me-l*a*ch.

ו (1.) When final, or prefixed before ב, מ, or פ, sounds long ū thus לו lū ומלך ū-me-lek.
(2.) Prefixed before other letters, its sound is v*e*, forming a syllable by itself, thus ואני v*e*-ā-nī.
(3.) In other cases its sound is ō long, as in go, thus תורה tō-r*a*h.
(4.) When two ls meet, the former is pronounced v, the latter ō, thus וום vōm.

The following letters are termed Quiescents, אֶהָוִי E-hevī.

Letters of the same class sometimes interchange, as מֶזֶג and מֶסֶךְ *mixture*, or at least words thus related in sound, are often similar in sense.

[CHAP. II.

OF READING HEBREW WITHOUT POINTS.]

[WHAT may be termed THE SIMPLE METHOD of pronouncing Hebrew is the following. Let א, ו, י, ע, be considered as textual vowels, and when two consonants are met with, not having one of these between them, supply a very short *e* after the former consonant, as in the English word m*e*t or p*e*n.

Those persons who feel little concern about the *mere sound* of a dead language, (in which the true pronunciation of some letters is confessedly uncertain) will probably think that the SIMPLE way of reading Hebrew is the best.

Should the learner find any difficulty in pronouncing Hebrew according to this method, he is recommended to write out some of the earlier pages of the analysis in English letters, dividing the words into syllables, and supplying the short *e* after the former of two consonants: thus—

In Hebrew bibles, dilated letters frequently occur, *viz.* א, ה, ל, ם, ת. These are used in this lengthened form, merely for the purpose of filling up the line in which they stand, for a word is never divided as in English, so that part of it may be written in one line, and part in another. In some bibles ל is used for לא.

Here and there an enlarged, a diminished, or a suspended letter is met with, and in a very few instances a final letter is put in the place of a common one, or a common one in the room of a final. To these the Jews attach wonderful mysteries, and will not allow of their being written regularly. This superstitious adherence to the position or size, which a character may have accidentally assumed, is only important to us, as affording an evidence, that they have been faithful guardians of the letter of those divine oracles which were committed to them. (See chap. XII.)

The letters are divided into—

Guttural	אַהֲחַע	which, for the sake of being easily remembered, may be formed into the word ă-ha-chăng.
Labial	בּוּמָף	—— bū-māph.
Palatine	גִּיכָק	—— gī-khāk.
Lingual	דַּטְלְנָת	—— dăt-lenāth.
Dental	זַסְצְרָשׁ	—— zăs-tzerāsh.

ד *Daleth* has a small projection at the top towards the right hand, but
ר *Resh* is rounded at that part. The left hand upright stroke of
ה *He* is not joined to the horizontal one, but in
ח *Cheth* it is joined.
ת *Tau* differs from cheth in having a kind of foot to its left hand upright stroke.
ו *Vau* differs from
ז *Zayin*, the latter having a small projection at the top, and from
נ *Nun final* in being shorter.
י *Yod* is much shorter than either *vau* or *zayin*.
ט *Teth* is open at the top, but
מ *Mem* is open at the bottom.
ם *Mem final* is square at the right hand corner at the bottom, but
ס *Samech* is sloped off. The tail of
ע *Ayin* is pointed obliquely towards the left hand, but that of
צ *Tzadi* is horizontal, while that of
ץ *Tzadi final* is carried nearly straight downwards.
—(שׁ *Shin* has a dot over its right tooth, but
שׂ *Sin* over its left.)—

In writing Hebrew, begin each letter at that part which is highest and most towards the left hand.

Hebrew is read from the right hand towards the left.

י as *i* in *pique*, thus כִי rhymes with *see*.

ע at the end of words is sounded ăng, as רַע rang, elsewhere as a short ă, thus עַל ăl, rhymes with mal in the word *mal-let*. Parkhurst and other antipunctists sound ע as ō long, which sound the learner may give it if he intends confining himself to the simple method of reading, stated in the succeeding chapter; but should he have any idea of afterwards reading according to the improved method, or with the points, it will be better for him to adopt the sounds of ă and ăng, which will make the transition easy.]

Five of the letters, when written at the end of a word (hence termed *finals*,) assume a form differing from the common one, and stand for a different number. Thus—

Common form	כ,	מ,	נ,	פ,	צ.
Final form ..	ך,	ם,	ן,	ף,	ץ.
Number	500,	600,	700,	800,	900.

The following hints point out the particulars in which such characters differ as are nearly alike in shape.

ב *Beth* has a little projection at the bottom towards the right hand, but

כ *Kaph* is rounded at that part. The horizontal strokes of

נ *Nun* are shorter than those of kaph. Nun is closed, but

ג *Gimel* is open at the bottom.

A letter is sometimes used to denote a number; it then indicates that which is placed against it in the preceding table. In combining letters to denote numbers, the lower number is placed to the left of the higher, thus כג (*i. e.* 20 and 3) 23: but instead of writing יה (*i. e.* 10 and 5) for 15, the Jews put טו (*i. e.* 9 and 6), because יה forms a part of that sacred name יהוה*, which they consider it unlawful to pronounce. An acute accent placed over one of the first nine letters denotes thousands, as א׳ 1000, ב׳ 2000. Sometimes the mark for thousands is a common letter doubly accented, as בא״ 2000, גא״ 3000; but if hundreds are added, the accented א״ is omitted, thus הר 5200.

[The antipunctist may give the following sounds to the letters. In *naming* them, he should follow the preceding table.

א,	ב,	ג,	ד,	ה,	ו,	ז,	ח,	ט,	י,	כ,	ל,	מ,	נ,	ס,
ā,	b,	g,	d,	h,	ū,	z,	ch,	t,	ī,	k,	l,	m,	n,	s,
ע,	פ,	צ,	ק,	ר,	ש,	ת.								
ă *and* ăng,		p,	tz,	k *or* q,		r,	sh,	th.						

Observe א is to be sounded *a* long as in *art*.

ו is to be pronounced long *u* as in *true*.

---

* When the Jews meet with this word, they read אֲדֹנָי, except it should be pointed thus יְהוִה, then they substitute אֱלֹהִים for it.

CHAP. I.

OF THE LETTERS.

The letters of the Hebrew language are twenty-two in number.—The following list presents their name, form, &c.

NAME.	Common form.	Number.	SOUND, ACCORDING TO THE POINTS.
Aleph	א	1	This letter is quiescent; that is, it takes no sound when unpointed; and, when pointed, its sound is indicated by the point.
Beth	ב	2	*b*
Gimel	ג	3	*g* hard, as in *go*.
Daleth	ד	4	*d*
He	ה	5	*h* soft, as in *hat*.
Vau	ו	6	*v* or as others pronounce it, *w*
Zayin	ז	7	*z*
Cheth	ח	8	*ch* a guttural, familiar to the Scotch and Welsh.
Teth	ט	9	*t*
Yod	י	10	*y* consonant.
Kaph	כ	20	*k*
Lamed	ל	30	*l*
Mem	מ	40	*m*
Nun	נ	50	*n*
Samech	ס	60	*s*
Ayin	ע	70	*ng* at the end of words, elsewhere most punctists consider it as quiescent. The German Jews sound it as *ng* in the middle and at the end of a word, but regard it as quiescent at the beginning. The Spanish Jews sound this letter as *gn*, or *ngn*, at the beginning of a word, and as *ng* at the end; probably its ancient sound was similar to *ng*, pronounced as a single consonant, as in the Welsh language. On account of the different opinions respecting its real sound, it has not been noticed by us in giving the pronunciation of words, except when occurring at the end.
Pe	פ	80	*p*
Tzadi	צ	90	*tz* as in howitzer.
Koph	ק	100	*k*
Resh	ר	200	*r*
Shin	ש	300	*sh*
Sin	ש		*s*
Tau	ת	400	*t*

A Concise

HEBREW GRAMMAR,

SO ARRANGED AS TO BE

ADAPTED TO A LEARNER,

Whether he studies the Language

WITH POINTS, OR WITHOUT THEM.

☞ **The reader who studies Hebrew with points, will pass over all the remarks contained within crotchets [ ] and he who studies without points, will pass over all that is printed on a smaller type than the rest of the Grammar. A very few passages, however, which would not admit of being distinguished by a smaller type, on account of their being only parts of sentences, are rendered equally distinct from the rest by means of dashes and parentheses, as at the beginning of the 8th chapter.**

XIII. paying particular attention to each rule as he finds himself referred to it from the analysis.

Fourthly. He should make it an invariable practice to learn at least one verse daily, and also to read over a part of the general paradigm, comparing it with the rules in Chap. VII. and VIII. and observing the difference between a regular verb, and those which are irregular.

Lastly. Let him constantly keep this hoary maxim in view, "It is better to learn a small portion well, than a large one badly." To this end, it will be very serviceable for him, at the close of every week, to go over the whole of what was acquired in the course of that week.

For his encouragement he may rest assured that if he pursue these directions for a few months, every thing deserving to be termed a difficulty will be overcome, and he will be able to proceed with an ease and a delight, which will both encourage and surprise him.

And now, O reader, with these words thou art bidden farewel. What! O what! will it avail thee to read the scriptures, unless they make thee wise unto salvation! "The natural man receiveth not the things of the Spirit of God." Let this, therefore, be thy daily prayer,

גַּל־עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ׃ Psalm cxix 18.

And to this may be added,

יְהִי־לִבִּי תָמִים בְּחֻקֶּיךָ לְמַעַן לֹא אֵבוֹשׁ׃ Ps. cxix. 80.

ing Hebrew, and all that he needs to attend to while passing through the first part of the analysis, as the pronunciation which the points indicate is there stated along with each word. By these means a correct method of reading Hebrew may be easily acquired.

The punctist is further recommended to become well acquainted with the sounds of the points, and the changes of the letters, before he enters on the changes of the points; he will thus find himself enabled to understand them, with far less difficulty, than if he at first attended to the changes both of the letters and the points at the same time.

Secondly. Of those rules of the grammar which are printed in a larger character than the rest, he is advised to write out the following on a sheet, so as to have them before him at one view, for the purpose of easy reference.

Chap. IV. Rule b, e, u, v, f, i, k, l, m, n, nf, t.—Chap. V. Rule 4, 5, 6, 8 x, 9.—Chap. VI. Rule 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20. Also to draw out a paradigm of the regular verb פָּקַד throughout all its moods, &c. from the first column of the general paradigm at the end of the grammar, arranging its different conjugations in parallel columns. With the above rules, and the form of a regular verb, he should render himself perfectly familiar.

Thirdly. He may then proceed at once to the analysis, translating and parsing every word he meets with in the manner explained in Chap.

General Directions.

THE following directions are submitted to any person who may not have the advantage of oral instruction.

First. He is recommended to acquaint himself perfectly with the letters, by frequently writing them over, or by other means, and to acquire a facility of reading or pronouncing Hebrew, before he takes any other step.

The learner will perceive that he is presented with three methods of reading Hebrew; *viz.* the simple, the improved, (Chap. II.) and the punctuated, (Chap. III.) This is done partly because the genius and application of students are so diverse, that what is easy to one, is exceedingly difficult to another.

To the reader who rejects the vowel points, it is suggested, that he would do well to begin with the simple method of reading, and to pass over all that relates to the improved method, till he has made himself familiar with the former.

Should the learner study the points, he will find in Chap. III. full directions for pronouncing Hebrew according to them. This chapter is distributed into two parts, the former containing the more necessary rules for pronounc-

INTRODUCTORY REMARKS.

TO those readers who are entirely strangers to the sacred tongue, it may not be improper to state, that when a Hebrew word is written with naked letters thus הרשעים, it is termed *unpointed*, but when accompanied by certain dots and small marks thus הָרְשָׁעִים, it is said to be pointed. The chief use of these points is to fix the pronunciation, and by that means they not unfrequently lead to the sense which the Jews, for many ages, have ascribed to the words to which they are appended. Hebrew may, however, be pronounced without the aid of the points, according to methods explained in Chap. II. of the subsequent Grammar. At the beginning of Chap. III. are stated a few of the arguments commonly adduced for and against the points. After considering what is there said, it will remain for the learner to decide whether he will study the language with or without them. Having made his choice, he is advised to proceed according to the "General Directions" which follow.

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instance, in which conjecture may restore the genuine reading, in one thousand, it will only leave corruption more corrupted."

Various improvements, chiefly respecting things of comparatively little moment, have occurred to us in revising the pages as they came from the press, to which attention will be paid should the publication of another impression be encouraged: in the prospect of which, venerating as we do the sentiment contained in those expressive words of a modern writer *,—" Id semper in animo atque ore habeam, cujusvis hominis errare; nullius, nisi insipientis, perseverare in errore"—we earnestly solicit the communications of our friends, and shall gratefully receive every hint which may be given for rendering the work more useful. Our aim is to smooth the path to an acquaintance with the Hebrew scriptures; and we conclude this address with commending our attempt to the blessing of their GREAT AUTHOR.

* Blomfield in præf. Αισχυλε Επτα επι Θηβας.

The Grammar is so paged, that it may be formed into a distinct volume, which, on many accounts, it is conceived, will be found to the learner's convenience. A few irregularities in the arrangement of the Grammar have arisen, from the introduction of a rule here and there, after the rest of the work was nearly finished; and we have to apologize to the punctist for the neglect of the regular insertion of metheg, or an accent, in some parts of it; thus page 29 אָבָה is printed for אָבָה, and הֶהָרִים for הֶהָרִים. (Compare Gram. page 18, rule 3, and page 19, rule 4.)

To mention in every instance the names of those authors who have been consulted, was not thought necessary; but, as relating to a *living* writer, we would state, that the various readings are often taken from Mr. BOOTHROYD's recently published Hebrew Bible without points. We have however noticed no deviations from the common text, which are not sanctioned by a considerable number of esteemed copies, and would caution the reader against those *conjectural emendations* in which Hebricians have but too frequently indulged themselves, being convinced of the propriety of a remark made by the late Bishop HORSLEY, that, "Considering the matter merely as a problem in the doctrine of chances, the odds are always infinite against conjecture; *for one*

marks in the first hundred verses, that, on inspection, they will, perhaps, appear formidable to a beginner. If, however, he patiently proceed, according to the method laid down in the "General Directions," (Gram. page 1.) he will find little difficulty in acquainting himself with them. We would, indeed, recommend him to pass through the first part of the Analysis several times, before he advances to those parts which follow. The first time he might aim at little more than acquiring the pronunciation of the words. The second time he may attend to the references *above the Hebrew*, reserving those below the text, as well as all references made by Greek letters, for future consideration.

It has been suggested, that those persons who reject the points, will think that proportionate assistance for acquiring the pronunciation of Hebrew, can scarcely be afforded them in the few pages which treat *of reading Hebrew without points*. The sounds of the letters stated in the Grammar, pages 6 and 7, together with the directions given page 10, are, however, all that is really necessary for the antipunctist. Nicety of pronunciation is to him of little importance; and we are persuaded, that any difficulty he may find in reading, will be best obviated by attending to the advice in the last paragraph of page 10.

PREFACE.

THE object of this work is to furnish an easy introduction to a knowledge of the Hebrew language, in such a form as may be equally useful to those who approve of the points, and to those who reject them. For this purpose five hundred and sixty-four verses have been so selected from various parts of the Psalms, as to contain, within themselves, all the radical words occurring in the whole Psalter. The root and radical sense of every word in these verses are pointed out; a literal version is interlined *in the order of the Hebrew;* letters, or figures, referring to such rules of the Grammar prefixed, as account for the form of the word, are annexed; and, in the earlier pages of the Analysis, the pronunciation, according to the points, is stated.

Throughout the first part of the Analysis, every change, addition, or omission, both of letters and points, is explained; but, in the succeeding parts, the more common references are gradually discontinued. This plan has rendered it necessary to insert so great a number of explanatory

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ADAPTED TO THE ANALYSIS,

AND SO ARRANGED AS TO

ILLUSTRATE THE PRINCIPLES OF THE LANGUAGE,

Both with and without Points.

BY T. K. AND D. J.

I would not be without what little knowledge I have of Hebrew for untold sums of gold. LUTHER.

London:

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Keyworth, Thomas

Principia Hebraica comprising a grammatical analysis of 564 verses selected from the hebrew psalms, in which are found nearly all the radical words in common use, occuring in the hebrew scriptures ; To which is prefixed a concise hebrew grammar adapted to the analysis, and so arranged as to illustrate the principles of the language, both with and without

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